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THE PACIFIC CHURCHMAN

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Volume L. | FOR CHRIST AND THE CHURCH | Number 6

San Francisco, January, 1915.

Our Epiphany Exposition for 1915

The Panama-Pacific Exposition year bids fair to open up to the Cathedral, as to all our congregations in the diocese, new privileges and responsibilities of hospitality. Many of our church people from other parts of the country will probably be sojourners in our city. Sometimes the whole impression of a congregation is given by the one person with whom a visitor happens to be thrown; if attentive and courteous, a happy impression; if indifferent or neglectful, a contrary impression. There is reason to feel that this is already well in mind. But let every one be on his mettle as if he carried the repute for cordiality in himself, to feel and show a true sampling of the spirit of church welcome to our services and city.

And as the year at the very beginning brings its Epiphany season, let us not forget that that Epiphany is a sort of exposition in itself, but distinctly an exposition of the life and light of Jesus Christ. No impression of an exposition of courtesy to our fellow Christians can be compared in importance or effect with that exposition of our faith and worship which enables those who come to take knowledge of us that we have "been with Jesus" in the personal and corporate value and use of our church privileges. It is the sincerely devout atmosphere that tells. That is the real object lesson, the real church exposition that, after all, matters. And that is our wish for a "Happy New Year for 1915."

WILLIAM F. NICHOLS.

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

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Epiphany Message from the Bishop of Nevada.

An Epiphany message can be only a missionary message and the Epiphany call and inspiration but to the task of carrying the Master's message and example everywhere. In the East whence the wise men came lies Christianity's greatest opportunity today, and the Epiphany season in the year of the Lord, 1915, cannot be all it may be in our lives unless our prayers and offerings and services unite in an effort to show Him forth anew. May the dear Lord give us grace to realize our duty.

The Late Archbishop Riordan.

In blessed contrast with the taking of life prematurely by war or by the daily tragedies which crowd the current news columns, the lamented death of Archbishop Riordan of San Francisco is most suggestive. His life had rounded out a whole generation of high executive advance of the Archdiocese over which he was the head. Modestly but strongly he stood for principles of right and of religion on the far-reaching lines of his influence all those years. Ripened in spirituality of character and widening in his sympathy and in touch with humanity in general, chastened by impaired health and sufferings in his later years, his life and career seemed singularly ready for the release. His little over three-score years and ten in their large accomplishment covered indeed the "days" in a noble finished unit of man's age. Such a matured life suggests the antonym for "sudden death." Through the courteous provision of the authorities a pew was provided at the funeral service at St. Mary's Cathedral for Mr. A. C. Kains of the laity and Dean Gresham, Archdeacon Emery and the Bishop from our Diocese of California.

AFTERMATH.

These rain-drenched days may seem both dark and sad,
Yet underneath the sod the flowers are glad;
The dreary patter that they hear above
But spells to them one word—the sweet word, Love.
For sunshine is the aftermath of rain,
And after Winter, Spring-time comes again,
When they will burst the barriers of the tomb
And make the earth resplendent with their bloom.

Life's sorrows fall upon us like the showers—
God bless thee for thy message, precious flowers!

—Marian Taylor.

JANUARY KALENDAR.

1. Circumcision (White).
3. 2d Sunday after Christmas (White).
6. The Epiphany (White).
10. 1st Sunday after Epiphany (White).
17. 2d Sunday after Epiphany (Green).
24. 3d Sunday after Epiphany (Green).
25. Conversion of St. Paul (White).
26, 27, 28. 65th Annual Convention.
31. Septuagesima Sunday (Violet).

Ash Wednesday—February 17.
Easter Day—April 4.

The 65th Annual Convention of the Diocese and the 10th Meeting of the House of Churchwomen will convene in the Cathedral Crypt on Tuesday, January 26, the opening service being at 10:30 a. m.

DEATH OF THE REV. WILLIAM HENRY RAMSAY.

The recent death of the Rev. William Henry Ramsay took to his rest one who for several years has been a patient shut-in sufferer. Resident in recent years in East Oakland, he was canonically connected with the Diocese of Los Angeles, having been rector of Trinity Church, Santa Barbara, when that Parish passed into the new Southern Diocese at the time of its erection. His previous work had been in the Church of the Old Country and Canada. And his devotion then as always in his ministry, and sensitive allegiance to his religious and priestly convictions, were characteristic of the man. Soon after his entrance upon his work in Trinity Parish, Santa Barbara, he was instrumental in the liquidation of a considerable debt and in the erection of a rectory. Though kept in later years from the active duties of his ministry, the resignation and peace of his sick room were a constant sermon to those who visited it, and the calm of death on his features was singularly sweet with "the peace that passeth all understanding." The burial service was held in the Church of the Advent and Mountain View Cemetery, Oakland, on Saturday, December 5th.

THE MANGER SERVICE.

More and more generally this beautiful service is being observed, teaching the children that "It is more blessed to give than to receive." And so they bring gifts for less fortunate children and place them in the manger as an offering to Jesus for the enjoyment and comfort of those children whose parents are dead or unemployed.

At All Saints', Palo Alto, this service was held on the Sunday afternoon before Christmas, participated in by the children of the Sunday School, their parents and other members of the parish who filled the church. Fifty orphans from the Maud Booth Home were present. Ninety packages of warm clothing were placed in the manger for the Booth Home children.

We very much regret that we neglected to print in our November number, on page 23, the name of the author of "A Very Gallant Gentleman and His College." It was written by Mrs. Marian Taylor of Oakland. She is not a stranger to the readers of The Pacific Churchman, who will recall her Easter message on the front cover of the May number, entitled "Easter Morn," and other articles which have appeared from time to time.

SOME FUNDAMENTAL PRINCIPLES OF PRAYER.

"Many people kneel down and read a few words out of a book and think they have prayed. Then they wonder that 'saying their prayers' does them so little good. If they try to pray instead of to 'say their prayers' they will understand.

"Printed words are useful and doubly useful when we know them by heart. But they are only the scaffolding; we must build for ourselves.

"To pray, aright, begin by placing yourself not only in the presence but in the eternal hands of God. Rest in Him first of all, or be as one who wishes to receive something.

"You can rest anywhere—you can close your eyes and relax your bodily energies, and shut the doors of your soul against outside things, opening them thus to God, at any time—when you are riding to work, or when you are sitting at home, or walking in the streets. I do not think that God will ever become real to you unless you do this somehow. When you begin to do it a great peace will fall upon your life, the peace that comes from being in harmony with God. Fret, and worry, and anger, will pass out of your life; and in all you do you will have the thought of God's love singing in your heart. Thus you will have learned to pray without ceasing.

"With all thoughts shut off, except the thought of God, the spirit of God will sink into your soul, and all your being will rest in harmony with Him, if you isolate yourself from all worldly things and keep your soul open to God. These moments are most precious and as you learn their value you will love to rest longer in Silences. In it you learn to know God; in it your soul changes, because the life of God passes into it; in it, too, the ills of the body can be removed by the life of God, which is the life of the body as well as of the soul. For man is not a body possessing a soul; man is a soul possessing a body. And the power of God removes ills from the body as well as from the soul; Christ brings holiness and health to those who believe now as much as when He walked in human form upon the earth. Rest in Him, and He will change you into conformity with Himself."—The Sanctuary.

Little though we can explain the psychology of it, prayer is, we know, a true, effectual spiritual force. God has lifted us up to the dignity of being co-workers with Him. He has welded us into the Body, the Flesh, and the Bones of His divine Son. We are thus factors in God and instruments of His holy will. That He should cause certain results to wait upon our prayer is no more wonderful than that the mighty power of electricity can be made to wait upon the touch of a button. The power is His; the exercise of the power may often be vested in ourselves, and exercised through prayer. This involves no limitation of the power of God. Though man may chain electricity and compel it to do his will, God yet reserves the power to send thunder and lightning to do His will. He places forces in our hands; but He also reserves the right to use the force without our intervention. So when we apply the spiritual force of prayer to the solution of the colossal world problem of this war, it is with the knowledge that the power is His. Earnestly do we ask that He will direct its use and not leave us to our own devices.—*The Living Church.*

Grace Cathedral.

ORDER OF SERVICES.

Sundays:

8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (in chapel).
10:00 a. m.—(1st Sunday) Morning Prayer.
11:00 a. m.—Morning Prayer with Sermon.
1st Sunday, Litany and Holy Communion.
Other Sundays, 12:15 Holy Communion.
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong and Address.

Week Days:

8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

Wednesdays:

10:00 a. m.—Litany and Holy Communion.

Thursdays:

7:30 a. m.—Holy Communion.

Saints' and Other Holy Days:

7:30 and 10:00 a. m.—Holy Communion.

CHRISTMAS SERVICES.

The first Christmas in the new Cathedral Crypt was observed with the dignity and simplicity that has marked all previous celebrations of the great days of the Church. The standard set last Easter, and so admirably carried out on All Saints' day, was still further exemplified on Christmas day. To begin with, the decorations were not elaborate but sufficient to enhance the beauty of the chancel with its dark panelling and rich carving. Festoons of evergreen draped the walls above the panels and pots containing holly berries and poinsettias gave just the touch of color needed to emphasize the Christmas cheer. When the sun pours through the windows above the altar ablaze with gleaming lights, the whole place is a flood of glory.

There was a large attendance at the early celebration, comfortably filling the chancel. The service was musical, consisting of hymns, "Gloria Tibi," "Sanctus," "Gloria in Excelsis," and the "Nunc Dimittis." The beautiful organ never sounded so well as in the fantasie on old Christmas carols which was played during the Communion. Especially appealing was Haydn's carol, "Holy Night," the most touching of all cradle songs, just such a song as one might fancy the Virgin herself crooning to the infant Christ. There were seventy communicants at this service.

At eleven o'clock, the Cathedral was filled with a congregation of 450. The choir sang "Holy Night," in the robing room, then marched down the side aisle and up the middle aisle singing, "Hark! the Herald Angels Sing!" On reaching the chancel the procession stopped before the altar, while the Bishop blessed the handsome new altar cross presented to the Cathedral by Miss S. Effie Johnson. Then the Bishop turned to the choir and with a few appropriate words presented the Dean's medal to the choir boy who had the best record for the past six months for deportment, attendance and improvement in singing. The winner of the medal is Walter Pietro Simi, and Guion Osborn and Philip Parker received honorable mention.

The service of prayer was followed with Stanford's "Te Deum," rendered effectively by the choir. The sermon was by the Bishop, who chose for his topic, "The Joy of Christmas Giving." He pointed out how the glad tidings came to *all* people, that one could be "glad" even "merry" under any circumstances, provided the mind were filled with the giving rather than the getting idea of Christmas. At the Communion service the chancel was again filled with communicants, and the spirit of worship reached its climax as the "Adeste Fideles" was sung by all kneeling after the Consecration.

The service closed with recessional "O, Little Town of Bethlehem."

The Sunday School Festival was held on Monday night, and consisted of three parts, first, the Manger service in the Cathedral, to which gifts were brought for the Sunday School of the Cathedral Mission (the Good Samaritan); second, two plays in the Guild Hall, interspersed with Christmas stories and singing, and a violin solo by Eunice Jurgens. The opening play, "A Christmas Dream," was staged under the direction of Miss Virginia Gibbs, and the little actors did credit to her careful and devoted training. Fairies, dwarfs, the ingredients of a Christmas dinner, and Santa Claus himself, all combined together to make Christmas happy for two poor little girls. The other play consisted of two amusing scenes from "The Birds' Christmas Carol" and the actors were mostly members of the Young Crusaders, some of the boys taking the part of girls. The third stage of the festival was held in the Chapel, where a shapely Christmas tree, beautifully decorated and lighted with tiny electric lamps, occupied the center of the chancel. Around the base were presents for every member of the Sunday School and boxes of candy. Santa Claus himself distributed the gifts. At a late hour the children dispersed, arms laden with tokens and hearts filled with the memories of the happiest event in the whole Sunday School calendar. Note should be made of the large number of parents present.

The Cathedral will report to the Convention this year the following statistics: Families, 353; confirmed, 400; baptisms, 159; confirmations during the year, 32; marriages, 53; burials, 37; communicants received or admitted, 42; died, 7; present number, 375; public services, 888; Sunday School pupils, 69; teachers, 11.

The Choral Club will resume its rehearsals Wednesday, January 6th, at 7:45 p. m., in the Guild Hall, 1217 Sacramento Street. After the rehearsal there will be an informal social, with light refreshments. A full attendance is desired.

The Girls' Friendly Society is to have a booth in the Palace of Education and Social Economy of the Exposition, to serve as a headquarters for visiting members of the society from other parts of the country.

The Child Welfare Chapter of the Cathedral Guild has been doing good work caring for the children of mothers who wish to attend the morning service in the Cathedral. Mrs. B. M. Weeden is in charge of the work, assisted by the Daughters of the King and other ladies who have volunteered to assist in entertaining the little people. It is a pretty sight to see them gathered around the table in the Guild Hall, busily engaged in pasting pictures for the scrap books which are to be sent to the Children's Hospital.

GAME RESOURCES VIVIDLY PORTRAYED BY MOVING PICTURES.

Fish and Game Commission Educates by Means of Movies.

Nearly two years' time and thirty thousand dollars in money have been spent in assembling some very remarkable moving pictures depicting the wild life of the West. Most of the pictures were taken in California and were procured by Mr. Edward Salisbury, Director of the Educational Film company of Los Angeles. Mr. Salisbury spent months living with the birds and animals in order to gain their confidence. The camera was carefully muffled and blinds were built in which the operators stationed themselves. The pictures are therefore true to life and are a welcome relief after the "fake" pictures so often seen.

In one film the whole life history of the steelhead trout is shown from the artificial spawning of the female and the hatching of the eggs to the adult fish being caught in a mountain stream. Scenes showing the female Mallard Duck, Virginia Rail, Wilson Snipe, Mudhen and other birds on their nests, as well as pictures of Cormorant and Pelican rookeries on Clear Lake, Modoc county, California, give one an intimate acquaintance with the home life of these birds. Films showing the roping and tying of wild cats and the treeing and capture of mountain lions, two of the worst enemies of game, introduce the spectacular and furnish the proper thrills. The hunter is led to live over again his past experience on seeing the reel, which depicts typical hunting scenes.

So great is the educational value of these pictures that the California Fish and Game Commission and the California Associated Societies for the Conservation of Wild Life are helping to make them available to everyone. The pictures are being shown in all of the larger cities of the State and the above organizations are sending out lecturers to fully explain them.

We mistake the nature of prayer if we assume that it compels us to advise Almighty God as to His functions. Rather is it chiefly communion with Him, converse with Him; the offering up of our problems and difficulties to Him; the quiet waiting for Him to speak to us; the conversation of sons with their Father. We shall best observe the spirit of the President's proclamation if we shall go to our day of intercession chiefly to try to learn what God would have us do to promote international peace, rather than to instruct Him how to proceed. We need not presume that God will be better able to govern His world as a result of our prayer; we may rather hope that a subdued, contrite, inspired American people will be better prepared to do their part; and that the way of making a lasting peace in which the problems of Europe shall be solved will gradually be unfolded, whether to us—if we may have the honor of being the instrument of God to promote such peace—or to others. Our prayer is not for the glorification of ourselves.—*The Living Church.*

The last Lambeth conference put social service in the forefront, recommending official organization for that purpose. During the last year or two the sentiment has prevailed that the Episcopal Church should recognize social service with missions and religious education as a tri-fold program.

The Consecration of the Rev. George C. Hunting, D.D.

The Consecration of the Rev. George C. Hunting, D. D., to be Bishop of Nevada and the Venerable Paul Jones to be Bishop of Utah, was held Wednesday, December 16th, in St. Mark's Cathedral, Salt Lake City, Utah. Dr. Hunting has been for three years Secretary of the Eighth Department, and Mr. Jones has, for eight years been missionary in Logan and since last September Archdeacon of the District with residence in Salt Lake.

The day began with a celebration of the Holy Communion in St. Mark's Cathedral at 7:30. The celebrant was the Rev. Hoyt E. Henriques of Park City, Utah, assisted by the Rev. Ernest Price of Elko, Nevada.

Morning Prayer was read at 9 a. m. by the Rev. J. W. Gunn of Ely, Nevada, assisted by the Rev. C. E. Rice of Eureka, Utah.

The Procession for the Consecration service was formed at a quarter past ten in the Sunday School room as follows: Crucifer, Choir of St. Mark's Cathedral, St. Paul's Church, St. Mary's Church, Provo, and Rowland Hall, lay officials of the District of Utah, representatives of St. John's Church, Logan, representatives of St. John's Mission, Salt Lake, representatives of St. Peter's Mission, Salt Lake, visiting clergy, clerical members of the Council of Advice of Utah, clerical members of the Council of Advice of Nevada, Deputy Registrar, Second Crucifer, Master of Ceremonies, Attending Presbyters of the Bishop-elect of Utah, Bishop-elect of Utah, Presenters of the Bishop-elect of Utah, Co-consecrators of the Bishop-elect of Utah, Attending Presbyters of the Bishop-elect of Nevada, Bishop-elect of Nevada, Presenters of the Bishop-elect of Nevada, the Preacher, Co-consecrators of the Bishop-elect of Nevada, the Presiding Bishop.

The Bishop-elect of Utah was attended by his friends, the Rev. Maxwell W. Rice, in charge of the Emery Memorial House, University of Utah, Salt Lake, and the Rev. William F. Bulkley, Priest-in-charge of St. Mary's Church, Provo. His Presenters were the Rt. Rev. Robert L. Paddock, D. D., Bishop of Eastern Oregon, and the Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming. His Co-consecrators were the Rt. Rev. William H. Moreland, D. D., Bishop of Sacramento, and the Rt. Rev. Benjamin Brewster, D. D., Bishop of Western Colorado.

The Bishop-elect of Nevada was attended by the Rev. Samuel Unsworth, rector of Trinity Church, Reno, Nevada, and the Rev. Thomas L. Bellam, Priest-in-charge of St. Paul's Church, Sparks, Nevada. His Presenters were the Rt. Rev. James B. Funsten, D. D., Bishop of Idaho, and the Rt. Rev. Louis C. Sanford, D. D., Bishop of San Joaquin. His Co-consecrators were the Rt. Rev. William Ford Nichols, D. D., Bishop of California, and the Rt. Rev. J. H. Johnson, D. D., Bishop of Los Angeles.

The Presiding Bishop, the Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri, was Consecrator for both Mr. Jones and Dr. Hunting.

The Procession passed down the center aisle of the Church crowded to overflowing. In the congregation were representatives of all the Churches of the city and representatives of the city and State.

The service began with the Ante Communion, followed by the sermon by the Bishop of California. After the sermon the following testimonials were read, for Dr. Hunting: Certificate of Election by the Rev. J. W. Gunn, Ely, Nevada; Canonical Testimonial by the Rt. Rev. L. C. Sanford, D. D., Bishop of the San Joaquin; Evidence of Ordination by the Rev. Ernest Price, Elko, Nevada, and Approval of the Standing Committees by E. B. Yerington. For Mr. Jones: Certificate of Election by the Rev. M. J. Hersey of Randlett, Utah; Canonical Testimonial by the Rt. Rev. Benjamin Brewster, D. D., of Western Colorado; Evidence of Ordination by the Very Rev. S. R. Colladay of St. Mark's Cathedral, Salt Lake, and Approval of the Standing Committees by Mr. J. A. Casterline.

The Litany was read by the Rev. Ward Winter Reese of St. Paul's Church, Salt Lake. Gounod's "Send Out Thy Light" was sung during the vesting of the Bishops and the Offertory Anthem was "How Lovely are the Messengers."

The Master of Ceremonies was the Rev. W. W. Fleetwood, rector of the Church of the Good Shepherd, Ogden.

Among the visiting clergy were many from Nevada and surrounding districts.

The luncheon at the Hotel Utah to those in official attendance at the Consecration service was given by the laymen of Utah, Mr. J. B. Scholefield acting as toastmaster. He first introduced the Rev. Samuel Unsworth of Reno, Nevada, who welcomed Bishop Hunting in terms of warm appreciation and affection. In his reply Bishop Hunting referred to the years of close association with both Utah and Nevada. Dean Colladay speaking for Utah, assured Bishop Jones of the loyal love and support of his clergy and workers. He presented him, for Mrs. Spalding, a Bishop's Agenda which had originally been given to Bishop Leonard, and at his death to Bishop Spalding, and now to Bishop Jones. This book and the presence of Bishop Tuttle, the first Bishop of Salt Lake, he said, gave us the evidence of the unbroken Episcopate in Utah. He next announced the gifts of a silk cassock and a clock from the workers of the district. Bishop Jones expressed his gratitude and asked the help of the clergy in his new work. Bishop Johnson spoke for the Eighth Province and Bishop Tuttle for the whole Church.

Following the luncheon there was a short meeting of Convocation.

In the evening there was a reception at Rowland Hall to Bishop and Mrs. Hunting and Bishop and Mrs. Jones and the visitors. There was a steady stream of people all evening to welcome the new Bishops.

Group at the Consecration of Bishops Hunting and Jones, at Salt Lake City December 16, 1914.

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC.

The Church Divinity School of the Pacific is located at San Francisco. It was founded twenty-one years ago by Bishop Nichols and has over sixty Alumni, working in fifteen fields at home and abroad.

During the present year there are enrolled sixteen students representing Spokane, Olympia, Sacramento, California, San Joaquin, Los Angeles, New Mexico, Honolulu, China, Korea and Japan.

In addition to the usual Seminary courses there is opportunity to arrange for elective courses of advanced study at the University of California and Leland Stanford Jr. University, when desired.

The school is housed in the George Wm. Gibbs Memorial Hall in the Cathedral Close.

Guarding the time needed for studies and recreation, practical training in actual city work—San Francisco affording phases of educational and sociological, as well as missionary needs—and in country missionary work will be furnished.

Any inquiries touching the Divinity School can be addressed to the Vice-Dean, the Rev. Prof. J. O. Lincoln, 1051 Taylor street, San Francisco, Cal.

DEACONESS TRAINING SCHOOL OF THE PACIFIC.

The Deaconess Training School of the Pacific is located at Berkeley, California. It was founded in 1907 to meet an immediate local need; but, although growing slowly, it has demonstrated that there is a place on the Pacific Coast for a training school for women workers in the Church as well as for those who are purposing to enter the ministry of Deaconesses. The School provides the regular courses in Biblical and other religious knowledge and training in the practical work of the ministry. Its location adjoining the University of California enables the School and its students to take advantage of the large library and lecture facilities of the University.

The School is now buying its own house (St. Margaret's) and has recently erected adjoining the school house a house for University women. At present twelve college students are rooming there and find a congenial home at the School. The Bishops of the VIII Province are the official "Visitors" of the School and the Bishop of California its President.

Information and circulars may be obtained from Deaconess Hodgkin, St. Margaret's House, 2629 Haste street, or from the Warden, the Rev. E. L. Parsons, 2532 Durant avenue, Berkeley, Cal.

THE CORRESPONDENCE SCHOOL.

The Correspondence Department of the Church Divinity School was organized under the direction of the Bishop of California, that the services and resources of the Divinity School might be extended to those desirous of the higher religious education and unable to get it elsewhere. It is intended for Sunday School teachers and workers, lay readers, men of the Brotherhood of St. Andrew, Daughters of the King, and others who are interested in the history and work of the Church.

From its inception the Correspondence Department has been in close touch with the General Board of Religious Education, and has received the encouragement and support of that Board. The courses offered by the School are those set forth by the General Board of Religious Education, and the material used in the lessons is that furnished by the Board.

Requests for further information may be sent to the Rev. Herbert H. Powell, D. D., 1051 Taylor street, San Francisco, Cal.

Conscience Money Radicalism

(Sermon preached in St. Mark's Cathedral, Salt Lake City, at the consecration of the Bishops of Nevada and Utah, Ember Wednesday, December 16, 1914.)

The fellowship in the ministering.—II Corinthians, 8:4.
The love of money is a root of all kinds of evil.—I Timothy, 6:10.

Radicalism In the Air.

It takes no seer to foretell that for some time ahead radicalism is to be more and more in the air. And by radicalism we mean simply a set will to get at the root of things. It is the research motive of the laboratory applied to life in general. It is as old as the querying of the human mind and yet as new as the literature about the root causes or cure of war. Its getting beneath the surface is generally with both the intent and avowal to go at the surface of things with pick and spade. Its restlessness is one of its choice credentials as marking its gain of recognition, and that restlessness of radicalism just now is phenomenal, and bids fair to become more so on world-wide lines. Even staid academic circles are feeling the stir of the "root-and-branch" advocates by the testimony of President Hall of Clark University, who, in a recent address, says "just at present it seems to me that academic unrest was never quite so great the world over, and that the near future never promised so many important changes." And surely no strange thing has happened to the Church if throughout her length and breadth strong voices are raised, and stalwart leaderships are found, and able and alert following makes itself felt in the exploitation and fixing of convictions and measures that are distinctly and frankly radical. A soap-box rostrum at the portal of a General Convention and a jolting message heard in a General Convention pulpit showed how the Church may as well make up its mind that this stir has surely arrived.

It is easy to point out current follies of radicalism as they fly at large, such as the "freak legislation" of reforming law-makers, the Utopias of amateur political, social and hygienic mutineers, the devotees of the slogan, "Whatever is, is wrong," and the most earnest radicals in the Church probably at times are not unconscious of a longing to be delivered from some of their friends. Furthermore, our own Communion has cherished a record for conservatism, or perhaps a *pre*servation would come nearer its real genius, for in preserves of truth and order, as in fruits, we always avail ourselves of, rather than instinctively reject, the latest and most improved processes and receptacles. And though the Church must ever be clear and caretaking about the truth and order committed to it, there is such a thing as its conservatism needing new jars now and then to remind it that the essential treasure it preserves is not the ceramic of the earthen vessel in which any one age puts it up.

Radicalism and the Episcopate.

The high and holy fellowship of our ministry in its chief office we signalize today. We pray that the holy spirit will through the Catholic lineage of the laying on of hands endue these brethren with the powers of the Episcopate. They in the leadership to which they are ordained and consecrated are to find, even more than they have in their efficient ministry hitherto, aspects of this growing radicalism that few in any station of the Church of God today can escape or ignore if they would. May we not then profitably try, by the grace of God, to survey some fields of it and sample soils, so to speak, and study cultivation, and become as intelligent as we can about the real fertility and productiveness of this radicalism in Church values.

Obviously the first necessity is to learn from such a pioneer as St. Paul how to make a clearing, how to remove growths, that already cumber the ground, in order to eradicate their sources and fiberings of growth—their *radices*—underground. Your true radical is inevitably first, and sometimes altogether, what might be called an eradical. He first eradicates. He is characteristically dead-in-earnest about some upas growth that he believes can be dealt with only in one way, and that is by pulling it out once for all by the roots. Now St. Paul in our modern "tongues-end" and yet tongue-tied text tells us just where and what such a root is. *The love of money is a root of all kinds of evil.* This revised version clarifies the meaning and we need waste no time in explaining that the Apostle here is not by any means picking it out as the only root of evil—it is *a* root, not *the* root, as in the older translation. Further, it is rather a root of all kinds of evil—that is, you see its fruitage everywhere—than literally "of all evil," as in the former version. Its growth is acclimated everywhere and in all ages, though there are obviously other distinct *genera* and species of evil.

St. Paul's Radicalism As to the Love of Money.

And, moreover, St. Paul was here heralding no new discovery. He was adding no new data to the toxic flora of character growths. To be sure, he chooses a word for love of money which does not appear elsewhere in the New Testament (*Philarguria*), but he was only stating a well-known fact, as just before he had called attention to the universal dictum, "We brought nothing into the world—neither can we carry anything out." The havoc caused by the love of money was either as it showed itself in the individual, or in the race as a whole. And to appreciate how the Gentile world had abundant reason to know in ways of its own the size and scope of troubles that money lure leaves in its train, one need but read the vivid volumes of Ferrero's *Greatness and Decline of Rome*, as they portray conditions just before the Christian era. Listen to the following statements out of many that might be cited: "At Rome, as at Carthage in the days of her decline, money was fast becoming the sole goal of ambition and the supreme measure of worth. . . . The younger generation, flushed with the rhetoric of their school training, thought that a year or two's chattering in the Forum would talk them into wealth and power" . . . This led to a reactionary opinion "That the spread of education was in itself an evil; that all it achieved was the manifestation of a superfluous intellectual proletariat of upstarts, agitators and criminals." "To learn Greek is to learn Knavery," was a proverb current on men's lips. . . . They had a phrase, "Scoundrels of genius." . . . Again, "There were many Italian students of Aristotle who were ready to follow their master in his denunciation of excessive luxury and mercantile

cupidity as the evils most fatal to republican states." Again Ferrero says: In satire the poet Horace "dealt with a grevious disease of civilization, which the noblest master minds from Jesus Christ to Tolstoi and Herbert Spencer have piteously denounced with tongue or pen, with mystic solemnity or pointed irony—the blind and unreasoning pursuit of wealth for its own sake, which deprives men of all enjoyment of it, and enslaves them even more than poverty itself." St. Paul had no end of radicals with him so far as this particular root of evil was concerned. The diagnosis was common—if not almost commonplace—then as it is now. The world knows well enough what the record of money demoralization has been and is. It curls the sneer of the cynic as it breeds and spreads militant radicalism. The offhand diagnosis is not difficult, puzzling as may be some of its blind symptoms, and if St. Paul had only identified the originating cause, he would have done no more than multitudes of thinkers on economic and philosophical and religious lines have done before and since.

A Root-Principle of Christianity Itself Involved.

The real contribution that we have from the radicalism of the Apostle is not the mere singling out of this potent and prolific cause of evil. Indeed, he spends no time in proving his postulate, but rather dismisses it as an axiom. What does make just claim to our attention and thought is his way of dealing with it. The more we look into that the more convincingly will it appear, I believe, that his way of treating the evil amounted to a deliberate and distinct campaign for a root-principle of Christianity itself. As he said so plainly that a love of money was a root of all kinds of evil, so he realized that it was no side issue of his work, as a somewhat dreary and vexatious question of ways and means, but that it was one of the very crucial powers against which he must wrestle with all his might. And out of this comes a timely lesson, yes, a heroic lesson, I think, to the modern Church and the modern world, if we could but revitalize that lesson and start its tonic throb and glow throughout the manhood and womanhood of our generation.

It was inevitable that any love of mankind must instantly reckon with this love of money. The very conversion of the world was bound to have to deal with it, and dealt with it understandingly and radically. As a root of all kinds of evil, any evangel for all kinds of good to be a true Gospel, to be accredited as tidings of good, must at once have something to say, and say plainly, about what is to be done with such a noxious growth. A passion for mankind must get into immediate adjustment with the passion for money. Or, to use a phrase of the stirring voice, alas, now stilled! that from this See spoke so ardently and so rousingly upon modern phases of human interest, there loomed up the choosing between "dollars and men." The money test was to be a character test. It was to signify not a little how the individual or the age of the new manhood in Christ Jesus was to find the real "root of the matter." It was only another way of using Christ's clarifying question by the bidding, "Show me the tribute money"—that coin current—is it a tribute to your love of it in itself? Or a tribute to your use of it to prove your Christian sense that your fellow man is your neighbor and your brother?

All Christian Money Is Conscience Money.

No matter what particular theory many appeal to us as remedial in the readjustment of modern conditions, no matter what radicalism may rate well or rate best with us, I believe here is a radicalism that is both apostolic and apt. It no doubt carries us into an idealism which is far from even Christian attainment. But from any Christian's standpoint there need be no strain upon its promise of justifying a thoroughly hopeful propaganda, and it is a radicalism to which all really progressive followers of Jesus Christ can give intelligent and loyal adherence. Of course, such a radicalism must have a clearly cut issue. And what is it? Briefly stated, I venture to think such a statement as this will sufficiently identify it: *Christian money is simply conscience money.* And, if the term "conscience money" is somewhat narrowly associated with the restitution money, which the troubled conscience impels one who has dishonestly possessed it to return, there is no reason why we should be deprived of the use of the term to fix the broad Scriptural and essential relation of Christians to all money. Conscience certainly is ever more normally active in the use than the misuse of money. Fiduciary honesty itself is really only another name for conscience, applied to the whole length and breadth of finance. And restitution money is rather the money of conscience when conscience has been in abeyance than an exhibit of its pristine and proper working. But the prick of conscience which will not let the embezzler of money rest until he has put himself right in the matter, is a very good object lesson of what would follow if the same kind of prick of conscience were to start up everywhere in the Church a real haunting among us all, clergy and laity, that the money we handle is nothing more nor less than conscience money, and that the heart and habit are not right and should not give us any peace until we, under God's searching audit, so regard and treat it. The Conscience Fund of the Government cuts but a small figure on its books with its conscience money of guilt, but would not a real surprise and plethora await the treasuries of the Church, the missionary treasuries, and those of every other sort, if the Conscience Fund of sensitive and right Christian thrift should once come to its own? Treasurers and Vestries and Boards of Missions and of all other good works would become the most enthusiastic radicals of us all!

But pervading Christian conviction and practice in this larger conception of conscience money, which rescues the term from its technical usage, could not fail to tell remedially upon great economic ills of our civilization itself. If the agitation and extirpation of those ills in such large measure runs them to the ground and to the rooting of a love of money, and evokes determined and drawing radicalism within as well as without the Church, does not this conscience-money principle of the Church contribute to every up-to-date arraignment of injustice or social mal-adjustment that comes from corrupting greed or the immoralities of money? Let economic or other law do its utmost, we know, in the quotation about public conscience which John Bright made from Milton:

> "There is on earth a yet auguster thing
> Veiled though it be, than parliament or king."

As long as money is used by, and talks, as we say, of personality, it will be impossible to ignore its part in showing the sort of the man or woman using it, and as between love of money and love of others, it will be sure to tell of the adjustment of those two loves in any given character. And just there conscience will come in to make a difference, and I submit that difference will be confined to no one class nor condition.

CONSECRATIONS OF BISHOPS.

The following are the particulars as to the several consecrations of Bishops of recent date or to take place soon:

December 16, 1914, St. Mark's Cathedral, Salt Lake City:

Rev. George Coolidge Hunting, D. D., to be Missionary Bishop of Nevada. (Officiants given in December number of Pacific Churchman.)

Rev. Paul Jones, to be Missionary Bishop of Utah.

Consecrators:
- The Presiding Bishop (Tuttle).
- The Bishop of Sacramento (Moreland).
- The Bishop of Western Colorado (Brewster).

Presenters:
- The Bishop of Eastern Oregon (Paddock).
- The Bishop of Wyoming (Thomas).

Preacher:
- The Bishop of California (Nichols).

Attending Presbyters:
- Rev. W. F. Bulkley, Rev. M. W. Rice.

Master of Ceremonies:
- Rev. W. W. Fleetwood.

January 6, 1915, Festival of the Epiphany, Cathedral of Sts. Peter and Paul, Chicago, Ill.:

Rev. Walter Taylor Sumner, D. D., to be Bishop of Oregon.

Consecrators:
- The Bishop of Chicago (Anderson), presiding.
- The Bishop of Ohio (Leonard).
- The Bishop of Michigan City (White).

Presenters:
- The Bishop of Iowa (Morrison).
- The Suffragan Bishop of Chicago (Toll).

Preacher:
- The Bishop Coadjutor of Southern Ohio (Reese).

Attending Presbyters:
- Rev. W. M. Ramsay, Rev. Herman Page, D. D.

Master of Ceremonies:
- Rev. C. H. Young.

Festival of the Epiphany, Wednesday, January 6, 1915, St. James' Church, Wilmington, North Carolina:

The Rev. Thomas Campbell Darst, D.D., to be Bishop of East Carolina.

Consecrators:
- The Presiding Bishop.
- The Bishop of North Carolina (Cheshire).
- The Bishop of Virginia (Gibson).

Presenters:
- The Bishop Coadjutor of Southern Virginia (Tucker).
- The Bishop of South Carolina (Guerry).

Preacher:
- The Bishop Coadjutor of West Virginia (Gravatt).

Attending Presbyters:
- Rev. John M. Robeson.
- Rev. Charles A. Ashby.

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- Rev. W. H. Milton, D.D.

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Environment will no doubt count, and need attention of its own. But when we are getting down to the roots of things, the question will be, after all, the single one whether money in the mind and habit has a real rating as conscience money or not.

If we are appalled at the current organization of vice by get-rich-quick syndicates or single investors, we cannot blink the fact that the money lure degrades the white-slave victims themselves, as well as the higher-ups in this nefarious business. If we deplore the menace of civic corruption in high places we remember that to account for buyers somebody must have been bought. If we instinctively side with the oppressed and submerged, it abates none of our protest against those who oppress and those who turn a deaf ear to cries for a truer share in the welfare of mankind, when we discover so much to be desired in intelligence, at best, as to what money in itself can and cannot supply. And if the protagonists for vigorous dealing with these conditions have a wholesome radicalism for humanity, does not that lead instanter into a deeper radicalism of money? Whether we have much or little, whether we are bourgeoisie or proletariat, economist or ecclesiastic, is there not basic the deeper radicalism of money as singularly and primarily conscience money? Conscience money speaks loudest for the genius of Christian radicalism as the corrective for blood money, sweat-shop money, tainted money, so-called criminal slush-fund money, or any other kind of gain that makes lucre filthy. The Christian's ethic which fixes the fact that he is in some measure his brother's keeper will also make him sensitive to anything like the perfidy of selling his brother for so many pieces of silver.

Conscience Money for God.

But St. Paul's radicalism, after all, placed first the having the conscience void of offence before God, while he left no lack of stress upon the conscience void of offence before men alway. And men and brethren, is there anything that would go to the root of many ills of the Church, and dig deep into causes of choked spiritual growth, and break up a fallow ground for its richer fertility and fruitage, as would a conscience really keen and omnipresent in the Church, demonstrating everywhere and beyond a peradventure that we do mean what we say when we profess "All things come of Thee, and of Thine own have we given Thee"? It would be a simple "counsel of perfection," of course, for us to expect those who are radicals solely on humanitarian lines to see eye-to-eye with the purely Christian standpoint in this. And in finding touch with them, those that have taken most common ground with them have naturally put the emphasis on the Christian content which was congruous to their contention. But a sympathetic and sagacious leader like Bishop Frank Spalding showed how well he appreciated also this intrinsic Christian conscience when he wrote, only ten days before his tragic death, of men and women in the Church "who have never really practiced their own doctrine of stewardship."

And if money tells the story of conscience one way or the other on great remedial lines of the world's present agitations for human fairness and human progress, how the "jingling of the guinea" is a significant sort of sound for the help or the hurt of this "doctrine of stewardship"! Now we are only too ruefully conscious of the failure to practice that doctrine from the pinch in Church revenue all along the line, that need not be if it were even approximately carried out into the real habit of Churchmen and Churchwomen, laity and—may we venture it—clergy as well! If there were the same conscience in systematically and *pro*portionately rendering the account to God of our stewardship over wages or income, pay checks or coupons or dividends, as in our upright discharge of Trusteeships for others, for which the law holds us accountable—if we really had the viewpoint out upon all that passes through our hands and all our property, that some definite part of it should be returned to God with the same punctilio with which the honest man pays his bills, that would be no more and no less than the making good a sense of stewardship. We hardly need to stop here to prove that this doctrine of stewardship is Scriptural, with the general tenor of the Old Testament and New so full of it. St. Paul's radicalism, for example, is entirely familiar, as in that bidding to the Corinthians: "Upon the first day of the week let each one of you lay by him in store as he may prosper."

The Scandalous "Poor Mouth" of the Church.

It is only fair to recognize that much has been done in these recent years to promote a propaganda of this doctrine from the side of its bearing upon Church resource. And it would be a mistake not to take courage from the fact that there are many in the length and breadth of the Church who are faithfully heeding it in their religious habits. The very growing and insistent calls upon the Church exchequer everywhere have compelled and compacted systems and dictated such doctrinal teaching. We have everything down to a fine point from the simplex appeal to the duplex envelope, and from the stereopticon sheet to the every-member canvass. The machinery is so well approved in itself that we have no need to wait for later improvements in that, each year, as in automobiles. But somehow we do not get the

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results we ought. Is it too much to say that the clamorous and perpetual "poor mouth" of the Church is very much like a scandal and a spectacle to the world? It certainly is not over-statement to say that it is a weariness to the flesh and a dismal bore if the truth is plainly spoken out, to many a person and many a Treasurer and many a Vestryman and Church Trustee, not to dwell upon the tired aspect of many a Congregation when Chancel notices or parish papers in almost every other column have to monotone it in their minor keys.

And then there is the resort to the deft legerdemain of money-getting schemes, to practice sleight of hand in extracting money from pockets that apparently cannot be otherwise mobilized. All credit to the hard work and devotion of our good Church people who see no other way of meeting Church bills and all recognition of the service truly so rendered to the Church! The needle and the pantry and the gifts for entertainment no doubt so come in evidence as helping the financial exigencies as well as the social *agapes* of the Church. As to some other kinds of catch-penny lure probably the less said about them the better. When one reads or hears of some of the extraordinary incursions into the drama or the gambler's preserves or the dance-hall for ideas for the support of God's Church and God's work he wonders that no cartoonist has been tempted to picture the man who is drawn to the Church, to adopt an old skit, because it meddles with no man's amusements, nor *religion.* At any rate, we pray that sooner or later some Athanasius for the orthodox doctrine of stewardship will be raised up to get the ear of the Church against all this rank heresy of its finance, even though it be *contra mundum.*

The Doctrine of Stewardship.

And when you seek to put that doctrine of stewardship in plain terms for even the man on the street, what is it but just *conscience in money for God?* Conscience money for our fellow man we have tried to identify and urge. That is the outcome and good faith deposit of Christian brotherhood, man with man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But if, with St. Paul, we would be void of offence in that respect before men, with his radicalism we cannot stop there! Inevitably conscience carries us to a tenderness of principle in the seeing and doing what we can to be void of offence in our stewardship before God. It is doctrine of Christian philosophy as well as of Scripture that our brotherhood "logically and experimentally depends upon" God's Fatherhood. And social philanthropy from the discerning Christian standpoint has neither its right depth of soil nor its true tap root to displace the money-love root of evil unless it is grounded and rooted in the filial love and conscience towards our Heavenly Father. The conscience money of human fellowship then implies, yes, is in evidence of the conscience money of our divine stewardship. And our maxim that the doctrine of stewardship can be cast in creedal form by the affirmative I believe in conscience money for God, is sound.

Such a creed as a *creed* probably has pretty wide recognition. Indeed, I think we may admit that there is a good deal of honest intention and forth-putting to live up to it. And perhaps it is in the background of many wishes to do the right thing with money, without being clearly divined or formulated. In trying to fix the doctrine we must not fall into the hasty generalization or the misfits of the doctrinaire. But whatever the belief in the heart, the practicing of this doctrine of stewardship in the lives is what the Church is really confronting today as one of its most vital problems. In a recent pathetic shipwreck on the Pacific Coast, the doomed steamer was pounding on the rocks amid the breakers almost within hearing of the land. It was not far from a large city and groups of rescuers with life-saving apparatus were soon speeding to the scene. Practically unapproachable from the other vessels summoned, the only hope of the passengers and crew seemed to be with those on the near shore bending every effort to save them. The wireless machinery had become utterly disabled and the brave and resourceful operator took his position up on one of the masts and, with a small hand electric lamp winked out in the night the dashes and dots of the code into messages which the rescuers were able to catch. Much depended upon the shot of the life line. The cannon boomed as the line went out over the waters. A tense moment for all followed. But piteously soon came through the darkness the flashes from the little blinking bulb spelling out the fateful words, "Twenty inches short." The very attempt at accuracy of the shortage, as the line could not be held, was in itself tragic. It was as much as to say, "If there had only been twenty inches more!" I cannot but feel that there is in this something of a parable of the danger of this or that enterprise finding itself perilled on the rocks from lack of reach of money. The lines we are throwing out are too often "twenty inches short."

Shortcomings in the Reach of the Doctrine of Stewardship.

Now, it is only to accredit our various agencies in the Church directly interested in the propaganda for conscience money for their zeal and application, to use this illustration. All the rescuers on land and water were exerting themselves to the utmost to save the situation. And so are our boards and other agencies. They are entitled to help, more than captious

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faulting. But, all the same, for one, I cannot but feel that there is no small cause for anxiety that some of the lines they are using are too short. And, even though it may seem a matter of inches, the failure of real reach is critical. Naturally, our Boards of Missions have to deal at first hand with crying needs of missions. They have to exploit the calls and opportunities from the fields they are commissioned to sustain. And I believe, for the most part, they do this well and thoroughly and in doing it their lot is not altogether a happy nor always appreciated one. Conscience money towards those who are of one blood of the nations of men dwelling on the face of the whole earth they both directly and indirectly evoke and circulate. And he must be a pretty dense Church member in these days who is altogether ignorant of his duty to have some conscience towards missions, however much or little his giving habits show it—thanks in good part to the efficiency of our Boards. "Yes," he says, "I suppose China, Africa, my own country and neighborhood, really need it." But, when it comes to calling *all his money conscience money* before God and accepting this stiff doctrine of stewardship, that is another matter. Then he is asked to lay seriously to heart the fact that however much any missionary or philanthropic field may need his gift, that need is entirely secondary to the need which exists in his own religion and right state of mind as a Christian. *And it is simply Gospel truth that no Board needs his gift nearly as much as he needs to give.* Just there, I submit, is apt to be shortage both of conscience and habit. And until our Boards put the emphasis of their literature and activities more squarely on that radical doctrine of stewardship—the outright claim for that kind of conscience money under Trusteeship for God—it is to be feared that anxious and active as they are to save the situation of constant treasury deficit, the line will be short.

Boards of Christian Education Should Educate in This.

And have not our able and alert new Boards of Christian Education matter for their purview and scheduling for courses in such a propaganda? The real question, after all, is not so much the raising money for Church purposes, as the training in Christian character this doctrine of conscience money affords. True conscience money really lays up more treasure in heaven than on earth. Tables of its statistics are only like a record of heart beats of the Church's intelligence and life. Christian education is certainly as much concerned with "other things which a Christian ought to know and believe to his soul's health" as it is with the underlying "Creed, Lord's Prayer and the Ten Commandments" charged upon the intellectual training of the Church. And the doctrine of stewardship is vitally related to the heart beat of the Church's health. And yet in many journals of Christian Education, in many Conferences on Christian Education, in many prescribed courses of training, there is certainly still much room for the appreciation and exposition of the doctrine as an integral part of Christian Education. Indeed, it is not seldom conspicuous by its absence. As yet, wide-awake as our Boards of Christian Education are in uplifting the Church to a higher plane of Christian Education and in providing courses and stimulus to put in help where it is needed and throw emphasis in other directions, which certainly call for it, the line for this distress signal for education in simple elementary stewardship does seem some inches short.

Pastoral and Ceremonial Concern.

And by and large in the pastoral vision and training of the Church can any one doubt that the conscience money habit could be far more widely settled among our people, and far more capitalized in resource for the support and spirit of the work than it is? If Confirmation Classes and Sunday Schools were thoroughly instructed about this doctrine of stewardship as if it were at the heart of personal religion rather than a sort of tag-day matter for touching the pockets of the children and their parents, that line would not be the considerable number of inches too short that it often is now. Some pastors teach their Candidates for Confirmation to cultivate the habit of giving regularly a definite part of their money and have a real every-member canvass of them to make it effective, as essential to their preparation to become Communicants. And that raises another query. Do our Celebrants in the Communion Office itself always give the plain ceremonial object lesson of the doctrine of stewardship which is traditional in the Offering? Do they carefully in ceremonial act and in training of their congregations bring out the full significance of the placing of the money and elements on the altar as the solemn "Lesser Oblation," with all that involves of the doctrine of stewardship and of conscience money for God? Or is that doctrine of the Eucharist so edifying in its history and primitive practice, into which I cannot enter here, practically ignored? Even the Offertory Sentences have little or nothing to say about *objects* for which money is given. The tenor is almost entirely of the duty and blessing of the giver. "It is more blessed to give than to receive." The dominating theme like the ceremonial act, is of conscience money more in its direct relation of stewardship before God than of benefit our fellow man receives from the exercise of that stewardship. And yet there are instances of appeals for money almost pathetic which come from the chancel, practically coincident with this prime place for touching a well-instructed conscientious communicant to the quick, when the money offerings that are made are so little associated with the Liturgical exposition of the doctrine of stewardship that they are put one side almost apologetically, as if they were a sort of inevitable intrusion upon the Service. Somehow, again, whatever other ardor there may be to save worthy Ceremonial, the line here again is some inches short. What the Service, if allowed to speak for itself at this part, would plainly say is, "as faithful Communicants we here and now betoken our solemn sense that all our possessions are in trust for God, and we offer this as specific conscience money as we offer the elements which themselves have ever in this service betokened this same stewardship—the bread the harvest of the field, and the wine the product of the vineyard. We bare our accounts with God for this habitual altar audit in all the fierce light of Sacramental approach and Sacramental searching and sincerity." Without the training, without the stressing of the Ceremonial significance, does not the money often seem merely an episode, merely the saying "the Church needs it, this is the natural place to get it and I suppose I must not let the alms basin go by empty?"

(To be continued)

VOICE
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SOME NOTES ON PASTORAL EXPERIENCE.

(By the Rev. W. M. Bours.)

The writer of this article is not entirely a novice in Church work, having had nearly twenty years' experience in the ministry. The first six weeks of continuous work were spent in a spiritually profitable association with the Bishop of Sacramento, then Rector of St. Luke's Church, San Francisco. Three years were devoted to missionary work at two points in the San Joaquin Valley, followed by nearly a twelve-month as assistant to one of warm and large pastoral heart, the late Canon Kip, and, over eight years as rector of a city parish. Then eight years secretarial connection with the office of the Bishop of California, and, coincident with that, constant travel for Sunday duty as a member of the Archdeacon's Missionary Staff. About three years were devoted to a house to house canvass, covering three large districts of San Francisco; and the last four years have been additionally occupied with weekly bed to bed work in the San Francisco public institutions. Such an exceedingly large number of persons are continuously found who have had canonical relationship to the Church, but for years have remained in the city unvisited and unknown to the clergy, not to speak of scores of others, who, for the mere asking, could be won for Christ—that the inevitable conclusion in the matter is the Church does not know by a very large percentage her possibilities of strength in membership.

There is in the Ministry of the Church much ripe scholarship, rich learning and varied attainments, besides business ability and administrative skill, as well as sacerdotal accomplishments, but, without a doubt, there is a lamentably great need of more and more constant, tactful and constructive house to house, man to man, heart to heart work through the giving to every detail of pastoral responsibility adequate attention.

THE CHURCH PEACE UNION

December 23, 1914.

To The Editor:

Dear Sir—I think your readers will be interested in knowing some of the plans of the Church Peace Union (founded by Andrew Carnegie) as outlined at the annual meeting of its trustees, Wednesday, December 16th.

It was decided to set aside a sum of several thousand dollars to begin at once the organizing of the Churches of the world, working first in the neutral countries and Great Britain and Germany, as far as possible, into a permanent World Alliance of the Churches for Promoting International Friendship. A strong American Committee has already been named, and a Committee of Twelve has just been appointed from the British Churches and has opened headquarters in London, with J. Allen Baker, M. P., as chairman and the Rt. Hon. W. H. Dickinson, M. P., as secretary. The chairman of the American group is Rev. William Pierson Merrill, D. D., and the secretary is Rev. Frederick Lynch, D. D. Correspondence will immediately be begun with Churches in the United States, inviting them to become members, as Churches, of the Alliance. Thus the Church will be the unit of membership rather than the individual.

Five thousand dollars was again set aside for prize essays on international peace, this sum being divided as follows:

1. A prize of one thousand dollars ($1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any Church in the United States.

2. Three prizes, one of five hundred dollars ($500), one of three hundred dollars ($300), and one of two hundred dollars ($200), for the three best essays on international peace by students of the theological seminaries in the United States.

3. One thousand dollars ($1,000) in ten prizes of one hundred dollars ($100) each to Church members between twenty (20) and thirty (30) years of age.

4. Twenty (20) prizes of fifty dollars ($50) each to Sunday School pupils between fifteen (15) and twenty (20) years of age.

5. Fifty (50) prizes of twenty dollars ($20) each to Sunday School pupils between ten (10) and fifteen (15) years of age.

Several thousand dollars were set aside for work through the Federal Council of the Churches of Christ in America, in promoting friendly relationships between Japan and the United States.

Ten thousand dollars were appropriated for the introducing of systematic instruction into the Sunday Schools and Churches of the United States along the lines of international peace.

Furthermore, a large sum was set aside for the work of a new committee that is to be appointed, which shall devote its efforts to arousing the Churches of the United States to the great responsibility and opportunity that is now presented to them to take a firm stand against the growth of militarism in our own country and to effectively help their brethren in the European Churches when the terms of peace come to be decided.

The trustees of The Church Peace Union are very anxious that the following telegram which was sent to the President of the United States should be printed as widely as possible in the religious press with signatures as attached:

"Mr. President: The Church Peace Union in annual meeting assembled and representing as it is believed the sentiment prevailing among the Churches of America, recognizes with profound appreciation the attitude which, as the Chief Executive of our nation, you have taken upon the question of national armament. The present war has demonstrated beyond doubt the futility of military preparedness as a safeguard of international peace.

"We trust, therefore, that your policy will be sustained by the Congress of the United States, and to this end pledge our hearty co-operation and support.

"Signed by: Peter Ainslie, Arthur Judson Brown, Francis E. Clark, W. H. P. Faunce, David H. Greer, Frank O. Hall, E. R. Hendrix, William I. Hull, Charles E. Jefferson, Jenkin Lloyd Jones, Frederick Lynch, Charles S. Macfarland, Edwin D. Mead, William Pierson Merrill, John R. Mott, George A. Plimpton, Junius B. Remensnyder, Henry Wade Rogers, Robert E. Speer, Francis Lynde Stetson, James J. Walsh, Luther B. Wilson."

Yours truly,
FREDERICK LYNCH,
Secretary of the Church Peace Union, and Editor of The Christian Work.

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Editorial

The Child in Our Midst.

There is a sense in which at the season of Christmas and Epiphanytide the Christ Child sets every child "in the midst" of the Church. Christmas allows child life for the time to come singularly to the fore. This is so most happily around the family fireplace. It is so to some extent on civic and wide "Christmas-cheer" lines, as in "Municipal Christmas Trees" and in bounties where pantries feel penury. The very spirit of the age—and this it should not be forgotten, just because the age has inherited and absorbed the Christmas motive of an era dating from the world event for which Christmas stands—places the child at the center of our festivities. Isaiah's prophecy finds fulfillment in manifold ways, with no higher nor lower criticism of its fact or credentials, but everywhere with hearts warming to its influence and aglow with its radiant reality—"a little child shall lead them."

The Child Imagination.

Every child-lover, parent or otherwise, under the spell tries to show it in some way at the "Santa Claus" season. And that very name, whether consciously or unconsciously suggests two of the most accessible ways to the child life and heart. It is a part of the real understanding of children to take in the fact, not always divined, that child imagination has a distinct dawning in the child life early in its years, just as does speech or mind. It is a discovery every parent and teacher should be keen to value with the same eagerness that the first plain word or unaided step is noted. This power of the imagination may show itself in an early tendency to romance and to tell "whoppers" of things that never happened and so carry consternation to the mother's heart that does not appreciate that it is only the proof and credential of the child development of the power of imagination. Indeed it is sometimes mistaken for startling evidence of having a "born-liar" in the family. But true child love and discrimination will see in it only something to be shaped and trained for good. And oftentimes if the same child is tested upon a real question of truthfulness as to some definite act of obedience or disobedience it will be found to be sensitively truthful. Now that imagination may be made to feed healthfully upon "Santa Claus," and good fairy stories, and the "Alice-in-Wonderland," and "Water-Babies" kind of wholesome literature for children. And the imagination so trained into good and healthy ideals may have the best safeguard against all the evil and baleful suggestions which will come to the imagination to make it evil and so soil the soul later on. It is one of the preventive and preservative opportunities for fathers and mothers to form the morals so that they will not lay up taints and heartaches for problems of reform.

The Child Love.

And in like manner pre-possessing lessons of love go straight to the child-heart. Keble's

> "Mutual look when hearts are of each other sure"

never has tenderer meaning than when on Christmas morning the grateful little one exchanges glances with glad father and mother over the cherished gift. And if very early that same little one is taught that the joy of thinking for others in loving deed or gift is a vital part of the joy of living itself, that becomes one of the greatest possible safeguards against the "looking-out-for-number-one" habit. The Christmas tree loses some of its choicest fruitage, if it is not used to clearly draw out child-love as well as parent love. And the little secretive plans of the child to surprise the parent have in them, when evoked and fostered, the making of thoughtful unselfish character to reflect the parent love in their mysterious packages for the Christmas morning. The pattering footsteps and gleeful sounds of the early dawn are in their best realization but anthems of love-learning in which filial and parental notes blend their never-to-be-forgotten music. And those who once understand this and make it a part of their ideal for bringing up children will not be slow to see that there is a distinct duty, as well as pleasure, in it and it will constitute a main purpose in dealing with their children to shape child-love into true and unselfish love for others as one of the deepest desires of the parental heart. The custom growing in our Sunday Schools to make their Christmas festivals a time for the children to bring presents for less favored in homes or Mission Sunday Schools is desirable in the line of this training to think of others. And there is the alternative, when no thought is given to this trait or no care or time taken to develop it, of allowing child-love to grow cold and self-centered, of doing everything for the child in a way which bids fair to bring the staggering realization later on that it has all tended towards the making it a character living for itself, if not a thankless ingrate—"sharper than a serpent's tooth."

The Child's Personal Religion.

And it is obvious that all this concerns in no small degree the personal religion of the child. The Christian child besides being "the child of many prayers" has these precious assets of religious character to begin with, imagination and love, as well as whatever start in life it may have of sound mind and sound body. If parents and sponsors and teachers will only lay seriously to heart the need of training the imagination and giving right direction to the love as they do the need of looking after body and mind, personal religion would have instant and thorough thought and application. The imagination would not only be pre-empted by good ideals and associations, but it would, as years go on, fit itself readily and joyously into all the mysticism of the sacramental life of the Church and learn its irrepressible "Lift up your hearts." Love would expand on the true, great lines of love of God and love of neighbor and the habit would be fixed more and more deeply and intelligently upon finding not so much what life owes us as how we can do our duty in that station of life into which it shall please God to call us. Simply that is personal religion "in the doing."

W. F. N.

Diocese of California

Bishop's Appointments, 1915.

JANUARY

3.—II. Sunday after Christmas. A. M., Cathedral. Evening, St. Augustine's, Oakland.
10.—I. Sunday after Epiphany. A. M., Mill Valley. Evening, Japanese Mission, San Francisco.
17.—II. Sunday after Epiphany. A. M., Burlingame. Evening, St. Matthew's, South Berkeley.
26.—A. M., Opening of Sixty-fifth Convention of the Diocese.
31.—Septuagesima Sunday. A. M., Ocean View. Evening, Seamen's Institute, San Francisco.

CONVENTION WEEK.

The program for Convention Week for the 65th Convention of the Diocese is as follows, so far as it has taken definite shape:

On Monday, January 25th, the Clerical Dinner will be served at the University of California Club, 212 Stockton Street, San Francisco, at 6:30 p. m. All clergy of the Diocese and all visiting clergy are cordially invited. $1.00 a plate.

There will also be a dinner for the members of the House of Churchwomen at the Century Club, Franklin and Sutter Streets, at 6:30 p. m. $1.25 a plate.

There is also planned a dinner for Wednesday evening at the Commercial Club, of which details will be announced later. This is intended to include both men and women, and is intended to be a prelude to the Bishop's Reception.

The Convention will open on Tuesday, January 26th, at 10:30 a. m. in Grace Cathedral. The service will be the Holy Communion, and the Bishop will read so much of his Annual Address as he may desire.

The clergy will please bring white stoles, and gather in the Diocesan House not later than 10 a. m.

The House of Churchwomen will please assemble in Grace Chapel, corner of Sacramento and Taylor Streets, not later than 10:15 a. m.

Lay members of Convention are requested to assemble in the Divinity School, 1051 Taylor Street, not later than 10:15 a. m.

The procession will move at 10:30 a. m., following the order outlined last year.

Convention and House of Churchwomen will organize for business at the close of this opening service; the Convention in the Cathedral, and the House of Churchwomen in the Chapel.

On Tuesday evening there will be a Missionary Service, with combined choirs, at 8 p. m. in the Cathedral. The speaker at this service will be the Rt. Rev. T. F. Gailor, D. D., Bishop of Tennessee.

On Wednesday, the two Houses will proceed with business.

Wednesday evening there will be the usual reception given by the Bishop and Mrs. Nichols. This reception is to be at the Divinity School on Taylor Street.

On Thursday there will be the usual business of Convention, and in the evening the meeting in the interest of the Brotherhood of St. Andrew and the Daughters of the King, of which details will be announced later.

On Friday will occur the Semi-Annual Meeting of the Diocesan Woman's Auxiliary.

A CHRISTMAS GIFT.

Although the deeds were signed some weeks before, the acquisition of the Bancroft lot on Valencia Street and its transfer to the Corporation, comes as a royal Christmas gift to St. Luke's Hospital from the generous donors of the magnificent group of buildings that that institution now occupies. The entire block bounded by Valencia, Army, San Jose Avenue, and Duncan Street, is now owned by St. Luke's. The danger of an objectionable tenant on the block is removed and the ground provided for future buildings as the work of the hospital expands, and new friends are raised up to provide for new needs. The Board of Directors asked the Bishop of California to express to the three donors its thanks for this splendid final addition to the hospital. When so much has been done already, it is not an extravagant dream to hope that others will provide endowments, so that the day may come when St. Luke's shall be in very truth a free hospital, open to all who need its care.

Trinity Church, Point Richmond, and All Saints', Elmhurst, are both to be congratulated on having been able during December to cancel their indebtedness to the Randolph Fund.

The Rev. D. Dunlop and his wife are now occupying the parsonage at Paso Robles, repaired and partially furnished by St. James' Guild, which has also raised money to put new pews into the church.

St. Paul's, Salinas, the Rev. W. A. MacClean, rector, is rejoicing in the fact that all indebtedness on church and rectory is paid, the rector's salary paid up and the addition of a new member of the parish who arrived at the rectory December 15—a son.

St. Stephen's Parish, San Luis Obispo, enjoyed a visit from Dr. G. C. King of Hollister, December 13 to 15, who officiated at both services on Sunday and after the Annual Meeting on Monday evening gave an illustrated lecture on "Some Famous Cathedrals of Europe."

During the year a considerable amount has been paid on the Guild Hall debt, and socials and teas have been largely replaced by the pledge system. At this meeting a resolution was adopted to take steps at an early date toward the formation of a parish.

Many improvements have been made in St. James' Church, Paso Robles, during the past year. Over $300 have been expended on the interior which has been painted and decorated; the chancel and aisles carpeted; the electric lighting rewired and fixtures installed, and the chancel furniture done over and three new pieces added. Two sets of hangings have been made over and a chest of drawers and closets placed in the sacristy, and there is nearly $300 in the bank toward pews for the church. The young women have also given a handsome brass altar cross. About $150 has been expended for repairs and furnishings for the bungalow rectory besides linen curtains and rugs furnished by the ladies of the Guild. These improvements are due to the energetic leadership of Mrs. Elizabeth Sawyer, wife of Dr. F. W. Sawyer, manager of the Paso Robles Hot Springs and Hotel. She proposed to the ladies of the Guild a year ago that articles be brought each month to be put aside for a sale at the next Christmastide. The sale was held December 2nd in a Main Street store, the windows having been decorated some time before, and $175 was cleared. After the pews have been installed improvements will be made on the outside of the parsonage. The Rev. D. Dunlop is the resident priest-in-charge.

HOLLISTER.

The Rev. G. Clement King, D.D., has been in charge of St. Luke's for only about four months, but there is new life and interest in the church work there. The parsonage has been repaired and renovated at a cost of some seven hundred dollars. Four hundred of this came from the Randolph Fund as a loan, the balance being raised in Hollister.

RETREAT.

Softly now the shadows fall
From towering pole to boundary wall,
And the chill, crisp air is broken
As the noisy ranks are stilled.
Brisk commands are sharply spoken,
Then the silence deep is filled
With the thrum
Of the drum,
While bugles with their brassy throats
Are blaring forth their piercing notes
In a wild and solemn fanfare
To the dewy flag above,
As it flutters, like a dove,
From its sojourn in the air.

And now the lingering notes are stilled,
And the long, straight, level ranks
Break, and march in even banks,
Until the hall is with them filled.
Peace and the shadows gently fold
The dimming yard in silence long.
And the breeze
'Mid the trees
Sings as it sang so oft of old—
Whispering its vesper song.

WHEATON W. BREWER,
In "*The Skirmisher*," St. Matthew's School.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the word (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

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Handbooks at the office of the Order, room 55, 281 Fourth avenue, New York.

EFFECTS OF THE WAR IN PALESTINE.

Though Turkey and its dominions have not yet entered into the war, there is a general mobilization of the Turkish army. A letter from an English Churchman in that land states that men from 19 to 45 have been drafted into the army and no excuses were accepted, though Jews and Christians were allowed to pay $40 each to escape serving. No attempt has been made to feed or clothe those who were left in the thousands of homes from which the bread-winners had been taken, and the government has commandeered flour, oil, meat, clothing, bread, etc., from the shops. At Haifa, on one day they took 415 sheep from the shepherds; and the next they commandeered all the meat from the butchers' shops. This will entail suffering almost beyond belief.—The Living Church.

Correspondence

December 30, 1914.

To the Editor of The Pacific Churchman,
San Francisco, California:

Thousand-handed as are the appeals stretched out in these days, and restricted in ability as are the pocket-and-check-books of many of the generous faithful, from failure and shortage of income, there is a need which seems to have something of a preferred claim. War conditions have produced a situation somewhat like that which confronted St. Paul when he had to make appeals "for the poor saints which are at Jerusalem." And it may be in their straits they may have to resort to something like that community of goods when from a common stock "distribution was made unto every man according as he had need."

The newly consecrated Bishop, the Right Reverend R. Mac Innes, speaks of the latest news from Palestine as looking "exceedingly grave." His revered predecessor, the late Bishop Blyth, was a genial host of the whole Church and in his long and noble Episcopate showed courtesies to many a clerical and lay visitor. Those who have taken that trip to Jerusalem and have seen for themselves the signs of his effective work have known of his winning personality. If each one of them would now promptly, as a sort of token of his pilgrimage, send from $1 to $5 contributions for the Jerusalem and the East Mission, it will give a new significance to the Jerusalem Cross as a badge of the pilgrimage. Others, too, may find it in their hearts to help. This would all constitute an emergency fund, and such offerings could be sent to the Rev. F. A. DeRosset, Hon. Organizing Secretary and Treasurer, 107 Cannon Street, Charleston, South Carolina, to be used at the entire discretion of the authorities of the Jerusalem and the East Mission. This, too, would prepare the way for an increase of the annual Good Friday Offerings, which many of our Congregations are sending to this Mission from year to year.

It may not be generally known that St. George's Collegiate Church in Jerusalem, which is practically the Bishop's Cathedral there, has assigned a Stall for one of its six Episcopal Canonries to the American Church. This was held by the late Bishop Potter of New York and, in succession to him, by the late Bishop Doane of Albany.

Those to whom this is primarily addressed will know from their personal visits to Jerusalem of the object and scope of the noble work of the Jerusalem and the East Mission; others can learn of it through the Rev. Mr. De Rosset at the address above given, or from the Secretaries of this Mission who are appointed from each of the Provinces, whose addresses Mr. De Rosset can give. The Secretary for the Eighth Province is the Rev. Henderson Judd, 1969 Lovelace Avenue, Los Angeles, Cal.

WILLIAM F. NICHOLS.

To the Editor of The Pacific Churchman:

A new edition of The Mission Hymnal has just been published, containing about thirty pages of additional hymns and chants as authorized by the General Convention of 1913 in New York. This enlarged edition will prove more useful than the first edition in at least three regards. First, a sufficient number of canticles of Morning and Evening Prayer have been added, set to simple chant tunes, and a sufficient number of musical settings to the responses of The Holy Communion, to enable the book to be used as a musical chant and service book in mission stations, and other places where a multiplicity of books is impossible. Second, a few hymns of social service have been placed in the book. In selecting these hymns it was the object of the Commission to find hymns which could be effectually sung at gatherings of men in the interests of Labor. Third, a number of standard children's hymns have been added, making the hymnal more useful than ever before in Sunday Schools. Most of these hymns are of the old and tried type of Sunday School hymns and will prove a valuable addition to the book. Two of the added hymns were written by the late Bishop Spalding, one a workingmen's hymn, and the other a hymn for the Girls' Friendly Society.

The Mission Hymnal has already made a place for itself in our Church. 80,000 copies have been sold, and many testimonies have been received as to its value in the mission work of many parishes and mission stations. Its hymns have stimulated personal religion, and have been the means of arousing the careless and indifferent to the need of personal relation with Christ and with His Church. Its use in the evening service in many parishes has solved the perplexing problems of a successful evening service. In some cases a monthly service of song has been held, in which the singing of several hymns by choir and congregation has taken the place of the evening sermon, one of these hymns being sung as a solo. Greatly increased congregations have resulted, and the hymns have in many cases proven themselves to be effective sermons, delivered with the power of music to hold the attention, touch the heart and enchain the memory. Congregational singing has been stimulated by the presence in the pews of books containing music as well as words. The widespread use of The Mission Hymnal, which is sure to result from its past success and the putting forth of this enlarged edition, will exercise a profound influence on our Church, creating an added interest in the truths of personal religion and in the mission to evangelize the world, which is the great mission of the Church in every locality.

GEORGE G. DALAND,
Secretary of The Mission Hymnal Commission.

Glen Ridge, New Jersey, November 25, 1914.

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What and Why of Confirmation—Pardee.

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Communion Preparatory Books:

The Way to the Altar—Pardee. 25c
God's Board (illustrated), 20c.
Before the Altar (English), 35c.
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Bread of Life—T. J. Williams. 50c.
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The Eighth Province

DIOCESE OF OREGON.

(Rev. Walter D. Sumner, D. D., Bishop

The fifteenth anniversary of the rectorship of the Rev. Dr. Alexander A. Morrison of Trinity Church, Portland, was commemorated by a dinner in Trinity Parish House, November 18th, at which 175 guests were present.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The first service in the new Christ Church, Seattle, was a half-hour carol singing followed by a midnight celebration of the Holy Eucharist. The inception of this thriving parish was in 1908, when the General Missionary, Dr. G. C. King, organized All Saints' Mission and with the members built with their own hands the wooden structure in which services have been held up to the present time. It was organized as Christ Church Parish in 1912 under the present rector, Rev. Willis H. Stone, who began his ministration in 1909 to a congregation composed largely of those affiliated with the University of Washington. Besides the stained glass windows which are very fine, two memorials should be specially mentioned as they are handiwork of the donors themselves: An altar of Alaska marble presented by Mr. James M. O'Connor, and a pulpit by Thomas Robertson. The midnight service was Merbecke's Communion Service complete. The morning Communion service was mostly Gower's with Gounod's "Benedictus Qui Venit."

Stating that "there is nothing foreign to the heart of God," Bishop F. W. Keator struck the true keynote of missions at the great united missionary service of the Episcopal Churches of the city held Advent Sunday evening in Trinity Parish Church. He said: "I have heard people declare that they favored Church work at home but were opposed to foreign missions. I wish to say right here that except for administrative purposes in the office of the Board of Missions in New York, there is no such thing as foreign missions, because there is nothing foreign to God. We are all children of the one God, and we are all of one family. Let us open our hearts and our purses to our missions as we open our souls to our God."

The united missionary service marked the culmination of a day devoted to the cause of missions in all of the Episcopal Churches of the diocese. There was a general interchange of the clergy for the morning service, many well known priests from out of town parishes being the preachers in the city churches. The response accorded both preachers and message was very enthusiastic. Large congregations were the rule and great interest was displayed among the people in the work that is being carried on in the diocese.

Among the visiting priests were the Rt. Rev. Frederic W. Keator, D. D., Bishop of the diocese, who was the preacher at Trinity; the Rev. R. Marshall Harrison, D. D., of Bellingham, at St. Clement's, the Rev. E. M. Rogers, of Everett, at St. Mark's, the Rev. C. S. Morrison of Olympia, at Epiphany and the Rev. C. W. DuBois of Centralia at St. Andrew's.

The principal feature of the observance of missionary Sunday was the great united service at Trinity Parish Church in the evening.

The music was led by a great choir of 200 voices, made up of the choirs of the Episcopal Churches of the city. It was a wonderfully inspiring sight to witness the solemn processional, each choir preceded by its own crucifer, as they entered the church and marched up the aisle singing the stirring strains of "O Zion Haste, Thy Mission High Fulfilling." All of the clergy of the city and vicinity, and many from a distance, were in the procession, and occupied places in the sanctuary.

The service itself was brief, consisting of the Apostles' Creed and several collects intoned by the Rev. W. H. Bliss, rector of Trinity Parish. After the singing of a hymn, Bishop Keator announced the speakers, hymns being sung after each two addresses.

Rev. R. Marshall Harrison, D. D., Dean of Whatcom, was the first speaker, his address being on the subject of "Missionary Problems and Opportunities in the Northern Deanery." He spoke forcefully as to the opportunities, where the "harvest truly was ripe," but the laborers woefully few. With an extremely limited number of priests in the four counties constituting his deanery, they had been enabled to do little more than scratch the surface.

The Rev. Charles W. DuBois, Dean of Chehalis, was the second speaker, his subject being "Missionary Problems and Opportunities in the Southern Deanery." He outlined the work that was being done, and emphasized the fact that the greatest field, and the one that for lack of men and money had been scarcely touched upon, was the rural communities which abound in the nine counties which constitute the deanery.

N. B. Coffman, Chehalis banker, who is now serving his twenty-seventh consecutive annual term as treasurer of the Diocese of Olympia, was the next speaker, his subject being "Missions, the True Mission of the Church." In well-chosen words he forcefully presented the true problem which lies before the Church.

"It is not more money we need, so much as it is greater faith," he said. "If we have a living faith in God, then will we realize that we are all the children of God, and as the children of God, then brothers and sisters one of another. And if brothers and sisters, then must we feel under the compulsion to carry the gospel of Jesus Christ to those who are now beyond its influence."

The Ven. T. A. Hilton, Archdeacon of the Diocese, was the next speaker, his subject being "Church Extension in the Diocese of Olympia." He briefly surveyed the work that is being done in various parts of the diocese, where fifteen missionary priests are carrying on regular work in twenty-five mission churches, and holding occasional services at other points. During the past year he has visited all parts of the diocese, and his reports were most encouraging. Old missions that had been closed for some time, have been reopened with most gratifying success, and everywhere there is to be observed a distinct note of optimism.

Bishop Keator was the concluding speaker, his subject being "The Church's Opportunity," and the character of his address a summing up of the whole question of the cause of missions. He, too, referred to the encouraging state of the Church in the diocese, and stated that at the present time there are more workers in the field than at any other period in the history of the diocese.—Seattle Times.

DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

Under the auspices of the Diocesan Board of Education a Sunday School Teachers Institute was held in the Church of the Ascension, Vallejo, on Tuesday and Wednesday, December 8th and 9th. On Tuesday evening, the Rev. John Barrett, the rector of Vallejo, officiated at Even Song and introduced the several speakers.

Bishop Moreland delivered a stirring address on "The Ideal Sunday School." The Rev. I. E. Baxter of Napa spoke on "The Efficient Sunday School," and the Rev. Charles E. Farrar of Sacramento followed with an excellent talk on "How the Successful Teacher May Interest the Pupils."

On Wednesday morning after a celebration of the Holy Eucharist, several papers were read and discussed. The Rev. Mr. Barrett reported extensively concerning all the Sunday Schools in the Diocese.

He regretted some of the clergy refused to give him information. His report, however, was encouraging. The Rev. William S. Short of Benicia read an excellent paper on Sunday School finance. The Rev. C. E. Farrar described the kindergarten work as carried on by an expert teacher in his Sunday School. The Rev. Harry Perks told of the efforts made to train Sunday School teachers, and the Rev. Isaac Dawson read a brief paper on "The Adolescent Period." The program was made deeply instructive by the Bishop who had questions to ask and suggestions to make of a very helpful and practical character. Regret was expressed that more teachers did not avail themselves of the opportunity of securing information for their work. The Rev. Mr. Baxter, president of the Board, presided on Wednesday, and a hearty vote of thanks was accorded to Mr. Barrett for the work he did in connection with the program.

The visiting clergy appreciated the hospitality of the Vallejo Churchmen.

I. D.

DISTRICT OF ARIZONA.

Rt. Rev. Julius W. Atwood, D. D., Bishop.

The annual meeting of the Southern Arizona archdeaconry held a two days' session yesterday afternoon at Grace Church, Tucson, with a number of delegates from all the parishes of the southern portion of the State.

The afternoon session of the first day was devoted to the consideration of business and the hearing of reports. The evening meeting was devoted to a number of interesting addresses. Bishop Atwood of Phoenix presided.

"Opportunities in Southern Arizona," was the subject of the address given by Rev. Ernest W. Simonson of St. Stephen's Church, Douglas. In this address he told of many interesting features in his nine years' work at Douglas, stating that the attendance had increased from twenty to one hundred. He also told of his work as a chaplain for American families at Nacozari. He also gave an interesting historical sketch of St. Paul's

Church at Tombstone recently reopened.

"Opportunities Elsewhere in Arizona," Archdeacon Jenkins dealt with the needs for missionary work in various parts of the State, particularly at Yuma.

The work of St. Luke's Hospital of Phoenix, an institution for the treatment of tuberculosis, was explained by Rev. Bertrand R. Cocks, its superintendent. He told of its founding in 1907 by a bishop who had raised $6000 for the purpose. He stated that $120,000 had been raised for carrying on the hospital work since the beginning. Patients who are able to pay $15 per week, but there is an endowment of $27,000 from which funds are obtained to aid a certain number of patients. He explained in detail the organization and management of the institution.

The closing address was given by Bishop Atwood, who told of the work of the Episcopal Hospital at Fort Defiance among the Navajos. The principal work of this hospital is for the alleviation and prevention of diseases of the eye, ear and throat which are very prevalent among the Indians.

On the second day the Rev. Ernest W. Simonson of St. Stephen's Church, Douglas, was elected as president; the Rev. W. J. Dixon of Grace Church, Tucson, as treasurer.

There was but one speaker at the morning session, the Rev. H. S. Brewster of St. John's Church, Bisbee, who read an essay on the topic, "The Jesus of Gospel and Theology." In this essay Rev. Brewster adopted the standpoint of an orthodox Christian, who, nevertheless, accepted to a certain extent the work of the higher criticism. He gave the attitude of many writers concerning Jesus, and then gave the scientific attitude, in turn criticizing the latter. The essay was a carefully thought out review of the personality of Jesus as affected by the latest research and study.

Bishop Atwood, who made his annual visit to Douglas December 13, preached and confirmed a class of twenty in St. Stephen's Church, and congratulated the rector and congregation on the conspicuous success of the work in its several departments.

He referred to the large class presented for confirmation and to the splendid record the congregation has made within the past four years. In the year 1914, thirty-eight were added to communion by confirmation. In the past year the voluntary finance of this parish came within $100 of the combined finance of Bisbee and Tucson. The baptisms which the rector performed numbered within seven of the combined baptisms of Tucson, Prescott and Phoenix, and were one-fourth of those administered in the State.

In addition to the local work, the rector ministers regularly on alternate Sundays in Tombstone, covering the distance in his automobile. He ministers to the officers and families at Fort Huachuca once a month and in Nacozari weekly. The finance as stated above does not include the contributions from these points, and is from Douglas alone.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

A Men's Missionary dinner was given November 17th at Trinity Rectory, Wallace, Idaho, Rev. Wilfred Roach, rector, participated in by thirty prominent business men of the city. Alexander Penaluna addressed the gathering on the subject, 'The Place of the Layman in the Church." He was followed by Judge L. E. Worstell, speaking on "The Crisis and Urgency for Christianity in the East." Franklin Pfirman dwelt briefly on the subject, "Commerce and Missions," while Professor A. L. Bramhall gave a few remarks on "Are We Doing All That We Can?" Rev. Wilfred Roach, rector of the Episcopal Church, closed the addresses of the evening with a short talk on "The Mohammedan Peril."

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

The quarterly meeting of the Council of Advice met in Fresno on Wednesday, December 9th. Much routine business was transacted and the Commissions on Missionary work, Christian Education, Social Service and Finance made favorable reports. At 1:30 p. m. there was a special meeting of the Bishop's House committee, at which a residence was purchased for the Bishop near the Fresno State Normal School. The house is a modern, frame building of twelve rooms. It is located a little off of a main street car line, extending out into the country ten miles to the San Joaquin river. The Normal School is to be built this year at a cost of $370,000 on a tract of fifteen acres. Building restrictions are high in this neighborhood, which insures a good class of residences. The Church has already purchased four lots for a church site nearby. Here is a fine opportunity for a gift to build or help build a church.

According to custom, the Clericus of San Joaquin met on the day before the Council of Advice. The regular order of program was followed.

Celebration of Holy Communion at 10:30 by the Bishop. Clericus called to order at 2 o'clock. After a short business meeting, automobiles took the members to the Guild Hall at Clovis, ten miles distant, where a turkey dinner was served by the ladies of St. Mark's Mission. The subject for discussion was "Phillips Brooks," led by Bishop Sanford, substituting for the Rev. J. Nicholas, who was prevented from attending by accidentally cutting his hand quite badly.

Rev. Thomas Parker Boyd, head of the Emmanuel movement in San Francisco, has just closed a course of six lectures, both at the Church of the Saviour, Hanford, on Sunday mornings, and at St. James' Pro-Cathedral, Fresno, Sunday nights. Large congregations have heard him at both places and classes will be formed to study the movement in detail.

There is a new church being constructed in Merced, Rev. W. H. Hawkin, rector. This is the town where the branch railroad to Yosemite connects with the main line. It is also an important county seat. Many Church people visiting Yosemite Park will find this new Church a pleasure. R. W. R.

LECTURES ON "THE VIRGIN BIRTH."

The course of lectures on the Virgin Birth by the Rev. Dr. Powell was interrupted by holiday preparations and will be resumed on Friday, January 8th, at 3:30 p. m. in Grace Chapel, the subject being "The Patristic Evidence," and concluded on January 15th. Subject: "Theological Import."

ASSOCIATED CHARITIES LECTURES.

The lecture course on the general subject "Can Poverty Be Controlled?" continues at 220 Post Street, and for January will be as follows: January 12, "War and Poverty," Dr. David Starr Jordan. January 19, "The Defective," Vinnie C. Hicks, Clinical Psychologist, Oakland Schools. January 26, "The Broken Home," Katherine C. Felton, Secretary A. C. and J. C. Astredo, Probation Officer, Juvenile Court.

A mass missionary meeting is planned for Tuesday evening, January 26, the opening day of Convention, to be held in the Cathedral Crypt at 8 o'clock. All the choirs of the Bay Cities will be invited to participate, and the principal speaker will be the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee.

Report of Kearny St. Mission from Nov. 1 to Dec. 1, 1914.

Evening services	30
Noon Bible "	30
Prayer "	30
Sunday 3 p.m. Gospel services	5
Total services	95
Attendance of all services	5577
Requests for prayer	90
Professed conversions	55
Meals given	800
Bread and soup furnished	3900
Beds furnished	60
Clothing given (pieces)	95
(We want more clothes)	
Employment secured for	4

A. H. Blair, Supt.

One year's report of Kearny Street Mission, from Nov. 1, 1913 to Nov. 1, 1914.

Number of services held	886
Attendance of all meetings	43276
Requests for prayer	1214
Professed conversions	714
Gospels given out (S. Luke and S. John)	1000
Meals given out	9715
Soup and bread furnished to	32101
Beds furnished to	838
Pieces of clothing given out	640
Employment secured for	77

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Missionary Conference at Panama

An event of great interest and importance, planned in response to obvious need and widespread desire, will be the Conference on Missions in Latin-America to be held in Panama in February, 1916.

The plans for this gathering are being made by the Committee on Co-operation in Latin-America, which is composed of members elected by the various Missionary agencies at work in the West Indies, Mexico, Central and South America; twenty-four American Boards are now co-operating and it is expected that the European Societies will join in the movement. The present officers of the Committees are: Chairman, Robert E. Speer, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; Vice-Chairman, William F. Oldham, of the Board of Foreign Missions of the Methodist Episcopal Church; Recording Secretary, L. C. Barnes, of the American Baptist Home Mission Society; Executive Secretary, S. G. Inman, missionary in Mexico under the Christian Woman's Board of Missions of the Disciples Church. Bishop Oldham is the chairman of the Panama Conference sub-committee and Mr. Inman its secretary.

The Commissions, whose reports will be printed in time for study by the delegates prior to the Conference, are as follows: Survey and Occupation; Message and Method; Education; Literature; Women's Work; The Church in the Field; The Home Base; Co-operation.

The meeting at Panama will be followed by Sectional Conferences in various Latin-American lands, attended by a group of representative leaders who will carry to the churches there the inspiration and findings of the general conference and who will study anew at first hand the needs of the field and the problems of the missionary task.

The places and dates tentatively arranged are: General Conference—Panama, in February, 1916; Sectional Conferences—Lima, Peru, Santiago, Chile and Buenos Aires, Argentine, in March, 1916; Rio de Janeiro, Brazil, the first part of April, 1916; Mexico City and Havana, Cuba, at dates to be arranged later.

The personnel of these conferences will represent the various interests that are helping in the moral and spiritual advance of Latin-America; professional and lay men and women of the Latin, Anglo-Saxon and Teutonic races, in both public and private life, will gather in the name of their common Master, in the bond of their common brotherhood, and in the interest of their common desire to plan in peaceful councils a more extended and sustained attack throughout Latin-America upon the things that oppose the progress of individual and social righteousness.

Let us pray that these gatherings for united and sympathetic study of the deeper problems of these twenty republics may inaugurate for all those seeking the true welfare of the western hemisphere an era of closer fraternal feeling, of adequate co-operative endeavor, and of large, permanent result!

Communications regarding these conferences may be addressed to the Executive Secretary, S. G. Inman, 156 Fifth Avenue, New York City.

New Jersey Tennis Club's President Insisted Club "Go to Church," and It Did

NORTHERN New Jersey is doing great work in the GO TO CHURCH movement.

Thirty-seven churches from Ridgefield to Chester, in that state, collaborated in a plan to get the lazybones out to worship on the Sabbath. Pastor Cooper of the Cresskill Congregational church broke all records as the result of his forceful GO TO CHURCH campaign. He prepared a sermon that especially appealed to the people in his section, where he plays tennis on summer days and where he is greatly liked despite the fact that the members of the tennis club generally only go to church when somebody gets married or somebody's new baby is christened.

Of course Mr. Cooper doesn't play tennis Sunday. But his congregation is composed mostly of commuters, and Sunday is their only day of recreation. They say they have just got to play tennis then. The pastor received help from an unexpected source. Jack Young, a big Scotchman, is president of the tennis club and director of the choral society. He delivered himself thus:

"AS PRESIDENT OF THE TENNIS CLUB AND DIRECTOR OF THE CHORAL SOCIETY I CALL ON ALL MEMBERS TO BE UP AND SHAVED EARLY NEXT SABBATH. THOSE IN THE HABIT OF SHOVELING COAL, CUTTING WOOD, PATCHING UP HEN HOUSES OR PLAYING ON THE SABBATH DAY SHOULD ABANDON THESE EFFORTS THIS TIME. BROTHER COOPER IS TOO GOOD A TENNIS PLAYER TO LACK SUPPORT IN ANY SUCH MOVEMENT AS THIS. THE TENNIS CLUB AND THE CHORAL SOCIETY WILL BE THERE IN THE FRONT PEWS AND WITH BOILED SHIRTS ON NEXT SUNDAY OR I'LL RESIGN."

There was a great turnout. The church was crowded.

More Jack Youngs are wanted. Do your part in helping this great movement.

GO TO CHURCH next Sunday!

GO TO CHURCH every Sunday!

SEWANEE NOTES.

It has been officially announced that the Rev. J. B. Thomas, Rector of St. Andrew's Church, Rochester, New York, has accepted the Chair of Dogmatic Theology and will begin work at Sewanee on January 1st. George M. Baker, Ph. D., is the new professor of German. Dr. Stevens of Johns Hopkins has accepted the chair of Economics, and Dr. Duncan of the same institution is the new assistant professor of Greek.

At the conclusion of the recent Convention of the Brotherhood of St. Andrew in Atlanta, more than forty officers and delegates visited Sewanee, where they were entertained by the university authorities. Among this number were Mr. Bonsall, president of the Brotherhood, and his wife, Mr. and Mrs. Courtenay Barber of Chicago, the Rev. John Henry Hopkins, Church of the Redeemer, Chicago, and Mrs. Hopkins, the Rev. Mr. Stearly of Montclair, N. J., and all the Traveling Secretaries of the Brotherhood. Sewanee had a delegation of ten to attend the Atlanta Convention, which included the vice-chancellor of the university, the chaplain, the organizing secretary, and representatives from the theological and academic departments of the university, and the Sewanee Military Academy.

A Bible class for the students of the university is conducted by the chaplain every Sunday night at his house, with an attendance of about twenty-five.

The Rt. Rev. Frederick R. Johnson, D. D., Bishop Coadjutor of Missouri, has been asked to deliver several lectures to the students of the theological department in February, and to preach in the university chapel, and has accepted the invitation.

About 500 copies of the December number of The Pacific Churchman were sent to the clergy for distribution to the teachers of all the Sunday schools of the Diocese, with the request that they subscribe for The Churchman and stating that each new subscription thus obtained would add fifty cents to the Missionary Fund. So far, only six new names have been sent in. Will the clergy kindly make an effort to further this endeavor to increase the Missionary Fund and the subscription list of our Church paper?

The Woman's Auxiliary

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Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The January Diocesan Meeting will be held on Friday, January 8th, at 2:30, at the Cathedral Chapel. The meeting will be held at an unusual time in order that we may have the opportunity of hearing Mrs. Ely speak of St. Mary's Hall, Shanghai. She is on her way to work in the school for girls, the new building for which was one of the appeals emphasized in the last General Convocation.

The Semi-annual Meeting will be held on Friday of Convention week, January 29th, at Grace Cathedral. At 10:30 there will be a celebration of the Holy Communion, Bishop Nichols being celebrant.

A Conference of Diocesan and Parish Officers will be held. Such conferences have proved of value in past years, and their usefulness is dependent on a full representation. Therefore, it is hoped that every parish and mission may send one or more members to contribute to the discussion, and carry home the results of the conference.

The afternoon meeting will begin at 2:30. The speaker will be announced later.

The December Diocesan Meeting was held at the Cathedral Chapel on Tuesday, December 1st. It was reported that the Bishop's Auxiliary Fund was in great need of money. It was a great pleasure to hear again Mrs. Pancoast, who addressed the Annual Meeting when she was on her way to the Orient. She said that she went to visit Oriental Missions of the Church with the feeling that Missions are a duty, a privilege and a responsibility, and returned believing that they are the hope of the Church. In so far as we share the Vision, we grow. Mrs. Pancoast recalled for us interesting and hopeful things connected with the Missions she had visited—the Chinese congregation and its new church in Honolulu, where the offering at the Consecration was for missions; the wonderful development among the natives at Bontoc and Sagada; the growing respect for Christianity in China; the brave effort of Christian missionaries to stem the tide of materialism in Japan, and especially the opportunity offered the Church in America to co-operate in making St. Luke's Hospital in Tokio the great International Hospital. It is difficult for Americans to appreciate the significance of the personal gift of twenty-five thousand dollars recently made to the hospital by the Emperor of Japan. Such a gift has never been made before by a Japanese Emperor. It sets his seal of approval on a Christian institution, and has a tremendous effect upon his people. Mrs. Pancoast asked each woman present if she could not give five minutes a day to definite prayer for the hospital.

In expressing the thanks of the meeting to Mrs. Pancoast for her address, Bishop Nichols read a portion of a letter from the Rev. J. W. Nichols, telling how much pleasure and encouragement Mr. and Mrs. Pancoast gave in their visit to Wusih.

The meeting closed with the Bishop's benediction.

JUNIOR AUXILIARY.

The Alameda County branches of the Junior Auxiliary held an informal and very enjoyable rally in the Guild Room of Trinity Church, Oakland, on the afternoon of Monday, December 14th. Ten branches were represented and there were over sixty present.

Several of the branches exhibited the work they had been preparing for Christmas and all gave reports of their work.

The Trinity branches were hostesses and their vice-president presided, and it being their regular meeting day, conducted the meeting as they habitually do. After the singing of a hymn and prayer, the reports were listened to and the rector, Rev. Clifton Macon, spoke a few words of greeting and encouragement. Miss Hawley told of the branch of All Saints', Elmhurst, and of some interesting times she had had when visiting them. After the formal meeting and reports, refreshments were served and the girls had an informal half hour in which to get acquainted and compare notes.

RACHEL R. BEST,
Diocesan Secretary,
Junior Auxiliary.

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THE WAR AND THE EXTENSION OF THE KINGDOM.

Fortunately none of the missions of our own Church are in the actual field of hostilities, yet we must suffer, in common with others, from the blighting effects of the conflict. The cost of transportation, supplies, freight and insurance are all increased. Thus far the faith of the Board of Missions that the Church will rise to the opportunity of meeting this increased need, has been justified. A noble example has been set by our China missionaries in the district of Hankow who have pledged a considerable percentage of their salaries to relieve the crying needs of their brothers in the missions of the French and German Churches. Because of this condition, voices have been raised in the Church advocating a splendid adventure in love and sacrifice—proposing that American Churchmen, as their share of the war burden, shall "tax themselves" and double their gifts to missions. Thus our work could be maintained and our Board could minister substantially to the needs of others.

Some parishes are already acting on this suggestion. It is a "big thing" which is proposed—but it is therefore worth the doing. The Church has never before had such a chance to show herself Christian—and may never have again. Shall we deserve to be blest in our future missionary undertakings if we fail our brethren in this time of need? But if, on the other hand, we take the generous and self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap—in fuller consecration, wider vision and deeper spiritual life—an abundant and abiding reward?

The American Church in Paris, under the leadership of its rector, the Rev. Dr. Watson, has been rendering splendid help in the hour of need. At the end of August the demands became so pressing that it was almost impossible to supply them. People reached Paris without luggage, without funds, many of them sick and many of them unable to care easily for themselves, since they spoke only English.

Work has also been done among the French poor. The great shops are all closed, the shop girls are without work, and unmarried women over sixteen have no government assistance. There are twenty of these girls working very day from 9 to 4:30 in the parish house of the Church of the Holy Trinity. They have made, since the Ouvroir was started, over 3,000 articles, all of which have been

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given to hospitals and soldiers. They are paid 1 franc 50 centimes a day, and given a good luncheon at a nearby restaurant. There are twenty-five other women on the weekly payroll who take home work, and then there are the regular mission workers who come on Tuesday morning, receiving two francs a week and some food.

The American Colony in Paris has almost vanished and Holy Trinity Church is confronted with grave problems. It is without endowment and with the withdrawal of the Sunday offerings finds itself almost immediately in need. All expenses have been reduced to a minimum, but the large tax on the Church and insurance must be paid, and the rector wishes to keep the small reserve now in the bank as an emergency fund to protect the Church property.

Archdeacon Mellen of Mexico City tells in a recent number of The Spirit of Missions of a missionary journey taken by himself and one of our women workers there. They went from village to village on horseback, making a considerable tour through the mountains which surround the City of Mexico. Their experience was interesting as showing that although conditions are still unsettled in some degree, missionary work may still be carried on.

Bishop Thomas of Wyoming recently confirmed seven adult Arapahoes and seventeen Shoshone girls. This is the second class the bishop has confirmed on the Reservation this year, making a total of about fifty.

During the recent visit of Mr. Sherwood Eddy to Changsha, as many as 4,000 students turned out to hear him on a single day. Over 1,500 men and women signed cards to enter Bible classes. All but 240 of these were men. The Church at Changsha, which is a memorial to Robert Treat Paine of Boston, has recently received a gift of $1,000.

Fourteen laymen, one from each of fourteen parishes in the Diocese of Pennsylvania, met during last Lent as a Mission Study class on China under the leadership of Dr. W. H. Jefferys of St. Luke's Hospital, Shanghai. As an outcome of these meetings they have addressed an open letter to "all Christians in the Diocese of Pennsylvania" from which we quote the following: "After many years, during which the manhood of Christendom has deliberately shirked its spiritual privileges, and allowed itself to be fairly dragged into God's presence by the humbler and more perfect faith of womanhood, there are advancing signs from many sources, and from far and wide that there is soon to be a sincere, and we trust utterly humbled, spiritual awakening among men when every man shall face the fact that service by proxy is not good enough, that Jesus despises lukewarm things and that each living man must answer for himself Pilate's tragic question, 'What shall I do, then, with Jesus, which is called Christ?' Shall I crucify Him? Shall I wash my hands of Him? Or shall I stand with Him?"

October 16th, the venerable Presiding Bishop entered the office of the Treasurer of the Board of Missions and laid upon his desk a check for $100,000—the gift of a friend, who thereby establishes the "Bishop Tuttle Memorial Fund." This fund is to be held in trust and invested, the income to be used for domestic missions. Of that sum $3,300 will be devoted to the salary and travelling expenses of the missionary bishop of Utah, so long as it may remain a missionary district, and any additional income will be available for any regular appropriation in the domestic field.

PERSONALS.

The Rev. Fenton Smith of Honolulu has accepted the rectorate of St. Luke's Church, Auburn, and will enter upon his duties about the middle of January.

The Rev. Neal Dodd, assistant at the Church of the Advent, has accepted a call to be rector of St. John's Church, Petaluma.

The Rev. Floyd J. Mynard, rector of the Church of the Incarnation, Great Falls, Montana, has been called to the rectorate of St. Michael's Church, North Yakima.

The Rev. C. W. Robinson, rector of St. Paul's Church, Oregon City, has resigned and will take a special course at Columbia University, New York City, and engage in settlement work.

The Rev. Charles E. Benthan, rector of the Bishop's School for Girls at La Jolla, Diocese of Los Angeles, entered into rest December 23rd. The burial service was at St. Paul's Pro-Cathedral, December 29th.

The Rev. Elliott Williams Boone, of Redding Ridge, Conn., has taken charge of St. John's Mission, Williams, Arizona. Mr. Boone is a son of Bishop William Jones Boone, who was Bishop of Shanghai from 1884 to 1891.

The Rev. John D. H. Brown preached his farewell sermon at St. Augustine's Church, Santa Monica, on December 27th, after fifteen years as rector of St. Augustine's and more than twenty-five years of faithful service in southern California. He now retires from active service.

The Rev. William H. Ramsay, of the Diocese of Los Angeles, died in Oakland early in December and was buried from the Church of the Advent, East Oakland, December 5th. Mr. Ramsay was rector of Trinity Church, Santa Barbara, for eleven years from 1891.

St. Stephen's Parish, Baker City, Ore., celebrated the 25th anniversary of the consecration of its Church, November 22nd. Bishop Paddock preached the anniversary sermon in the morning and confirmed a large class in the evening. The first service was held in Baker City by Bishop Morris forty-four years ago.

Mr. James Carey Willoughby, House Director of the Hadley Memorial Home, Los Angeles, died December 5th. He had lived with a broken neck for twelve years in an invalid chair, dependent upon others to be moved, but he has made his personality felt by active participation in the affairs of this home for the unfortunate.

Through the efforts of Bishop Funsten in a trip through the Eastern cities, St. Luke's Hospital, Boise, Idaho, is free from debt. $36,000 has been raised in three years for this object and there is now a $100,000 plant free from debt. During the twelve years since it was opened, 7000 patients have been treated. There are 30 nurses in training.

The Rev. William MacCormack, for the past seven years Dean of St. Paul's Cathedral, Los Angeles, observed the twenty-second anniversary of his ordination, December 20. His subject in the morning was "Reminiscences of My Ministry," and in the evening after a carol service, he told the story, "Why the Chimes Rang," accompanied by the chimes of the great organ.

The Rt. Rev. P. T. Rowe, Bishop of Alaska, after several months' illness in Seattle, has sufficiently recovered to plan his winter and spring journeyings in the far North. Starting in December, he expects to make an extended trip of several months. He will first visit the Coast Mission stations and then strike into the interior to visit the stations on the Tanana and Yukon, and the scattered tribes and mining camps in remote sections above the Arctic Circle.

JOINT COMMISSION ON SOCIAL SERVICE OF THE PROTESTANT EPISCOPAL CHURCH.

The Joint Commission on Social Service was appointed four years ago, at the General Convention in Cincinnati, and in 1913 it was reappointed—under the terms of the original resolution.

What has the Commission accomplished? Pursuant of the terms of the resolution of Convention, it has attempted to organize and to educate the Church at large, in province, diocese and parish, for effective social action. To that end an executive secretary has been employed since October 1, 1911, and an office maintained in the Church Missions House since October, 1912. The secretary has traveled upwards of 30,000 miles on the Commission's business, making addresses and holding conferences with representatives of diocesan social service commissions, parish leaders, and agents of co-operating social agencies, secular and religious. About 25,000 copies of specially prepared literature have been distributed, and correspondence involving an equal number of letters has been carried on.

Largely as a result of the Commission's activity, the number of official diocesan social service commissions has been increased from 15 to 76, and many individual parishes have been stimulated to enlist in community service. A special effort has aimed to secure the appointment, under the new Provincial System adopted by General Convention in 1913, of a board of social service in each province, to work in co-operation on the one hand with the Joint Commission, and on the other hand with diocesan and parish agencies in the province. Three provinces have already appointed such boards, and others expect to appoint them.

The plan to present a Bishop's Cross and ring to Bishop Hunting has not yet been consummated. It was thought to make it the gift of his many friends in the Eighth Province which he has served so efficiently for some years. Those who desire to participate in this memento are asked to send their contribution at once to Mrs. M. W. Street, 1909 Parker Street, Berkeley, Cal. Any amount will be welcomed.

A Month in a Mission Station

By Our Own Missionary.

The title does not exactly fit the intention of this article. To describe fully a month in a Mission Station would, like the complete description of a month anywhere else, consist of a good deal that is common to workers the world over, and would, I am afraid, be rather full of the "chronicles of monotony." The writer only wants to put down a few of the less common things of a month in Wusih, with the hope that in them there may be here and there a gleam of interest for others.

First, we had, early in October, the pleasure of an overnight visit from Mr. and Mrs. Pancoast of Philadelphia, people of the rare sort who come to the Far East to see "Missions first." Mr. Pancoast was equipped with a camera. He told us that his first object was to get the Station into that camera, and then to see anything else there was time for. So we took turns showing him the various departments of the work here and, after that, led him into the byways and hedges of Wusih. We only hope that what Mr. and Mrs. Pancoast took away with them will give them as much satisfaction as their coming here gave us. Not many of the thousands that tour the East these days care enough about the fight for Christ in China to want to see the forts and carry a record of them home. There really is something in China besides Mandarin coats and Buddhist temples and dirt. Mr. and Mrs. Pancoast were a sign to us that there are those at home that know of it. Of course, we know there are, anyhow; but their way of manifestation is not too common, and does more good than the doers, perhaps, imagine.

* * *

The day after they left, we started on "Catechists' Week." The Catechist's life is mostly cast on lines that call for a great deal of outgo and give little opportunity for intake. With the idea of giving all the men in this District an opportunity to rest up, hearten up and fill up, we gathered them all into the Catechist School for a week in October and did the best we could for them, with most encouraging results. Each day commenced with setting-up exercises at seven o'clock. At 7:15 there was a devotional meeting, taken usually by the Rev. Dr. Tsu, and at 8 the Holy Communion was celebrated. After Morning Prayer, at 9:30, Rev. Mr. Tong of the Catechist School gave a lecture on Christian Evidences: and at 11 Dr. Tsu lectured on Social Service. At noon came intercessions for Missions. After tiffin Mr. Nichols lectured on Philippians and this was followed by a Catechists' meeting, in which the men talked over various aspects of their work. After this, on two afternoons, the men were shown over two large modern mills—one cotton and one flour—to which we were admitted by courtesy of the owners. (The owner of the flour mill is a Christian.) On other afternoons there were other forms of recreation. In the evenings there were lectures, light and serious, by Mr. Mosher and Mr. Ancell. Mr. McRae also helped on two occasions and Bishop Graves was present from Friday to Monday, speaking four times. The closing meetings were full of enthusiasm: one man said he felt like a small shopkeeper who had had a week at a large warehouse and had replenished his stock of goods; another that he was like a phonograph with new records, for people who were tired of his old messages he now had new ones. There is no doubt that the men were much heartened up by their getting together and by the attention shown to them, and that Catechists' Week will have to become a yearly institution.

* * *

Last Sunday I entertained at tea two of the Vestry of St. Peter's Church, Shanghai (my old Parish), who came to Wusih to extend a call to Rev. Mr. Koeh to become the new rector of St. Peter's. Six years ago, I suppose, St. Peter's congregation was contributing $15 a month; it has now so advanced that upon the retirement of their old pastor they are able to pledge over $60 a month, call an English-speaking priest, and become a self-supporting Parish—a real unit of the Chinese Church. You can hardly realize at home what this means in the way of accomplishment, of encouragement to us all, Chinese and foreigners, and of promise for the future.

On Monday the Mayor called on us all—a mild-looking, silent man of about fifty. With him came a bodyguard of two soldiers with loaded rifles, and two clerks. We must have had well on toward ten different Mayors since the foundation of the Republic. We have great reason to be thankful that with all the troubles and changes of revolution and reconstruction, Wusih has suffered nothing and prospered much. All the old formality of official life has gone—the Mayor was in plain dress and all the conversation was most informal. The official of ten years ago would have been horrified.

* * *

Tuesday, we celebrated the thirtieth anniversary of the ordination of the Rev. Mr. Tsang to the ministry. If Mr. Tsang's school days be taken into account, his connection with the Mission covers nearly half of the total period since its foundation by the first Bishop Boone. Though Mr. Tsang is not a particularly able man, he has been very faithful and is universally respected for his goodness. The celebration of his thirtieth anniversary was a very happy thought; it was very little trouble and gave the old man a great deal of pleasure. He has not had a great deal of applause during his life. Several scrolls were presented to him, beside a gold cross and a ring. The boys of St. Andrew's School sang two songs composed in his honor by their teacher, and there was a feast in the evening, at which Mr. Tsang alone held the seat of honor at one table, while his wife in a nearby room was first among the women. Among those who spoke was a Senior in the Catechist School, who thirty years ago was a small boy in the first family of converts in Mr. Tsang's first charge. In recognition of his faithful service, Mr. Tsang is to be ordained to the Priesthood. He will make a good Priest. The psychological effect of advancement given at the right moment to a Chinese is very interesting. The effect is relatively much greater than it is on one of us; it seems to give him nerve to bring out latent powers that nothing else can get hold of.

* * *

Two weeks ago we transferred our usual Sunday Evening Prayer of the Catechist School from the School Chapel to the men's ward of St. Andrew's Hospital. The service is as nearly as possible as it would be in church except that we try to have appropriate lessons and that the address is adapted to the audience (one can hardly call it a congregation). The change has justified itself in the interest it has awakened in the students, who feel that they are doing a little something; and I believe also in the effect on those in the hospital. The singing and kneeling of twenty men gets a purchase on the heathen mind that preaching, however good, often cannot.

* * *

Mr. Mosher buries tomorrow one of the older Christians who has been sick for some days. His son was in, earlier in the week, to see Mr. Mosher and said that he had told his father that if he would only wait five days, "son" would get everything nicely fixed. The old man did his best; he lived three days.

District of Kiangsu, Catechists and Catechist Students, Catechist Week, Oct. 13-20, 1914

Progress seems slow sometimes, yet the following figures gathered for an address for Catechists' Week tell a pretty hopeful story:

1894. (The whole China Mission.)	1904. (The Diocese of Kiangsu alone)	1914
Clergy	11	30
Baptisms	134	415
Total Xns	998	2711
Catechists	11	26
Contributions	$1902	$10,855
$608 Mex.		

The war has not so far affected us directly. English missionaries are having an anxious time, and many Continental missionaries are entirely cut off from home support. The nightmare of the catastrophe is with us, however, as it must be also with you at home. One prays for peace with a sense of shame for being at ease when so many are in "trouble, sorrow, need, sickness and every other adversity." J. W. N.

Those desiring to assist Bishop Rowe in his arduous work in Alaska can do so by subscribing for the Alaska Churchman, issued quarterly at Fairbanks, Alaska, at $1.00 a year, and by purchasing the Alaskan Churchman Calendar, 50c. These may be secured of the Bureau of Information and Supply, San Francisco.

Mission Study Literature.

The Bureau has also the Church Missionary Calendar, 30c, and also supplies the literature for the Lenten Mission Study Classes. Orders should go in early as it is impossible to keep a large stock on hand and if orders can be sent in at once the literature can come by freight and save considerable expense. The set for the course consists of: The Study Book; "The Social Aspect of Foreign Missions," 60c; "Gospel and Government," 75c; "The Light of the World," 60c; "Then and Now," 30c; "Christianity and Civilization," 50c; "Suggestions to Leaders," 5c; "Suggestions for Conducting Mission Study Meetings," 5c. In all, $2.85.

Each Study Class should have this set, which will be sent for $2 plus carriage.

Each member of the class should have the Study Book, 60c.

Will Parochial Branches please make up their list of the books required at once and send same to Mr. Church at the Diocesan House, so that the supply may arrive in time for the beginning of Lent, February 17th. Two years ago a large quantity of Mission Study literature was sent out, and there is still on hand over $100 worth. We do not desire to repeat this experience and therefore ask for orders at once.

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MISSIONARY DISTRICT OF IDAHO.

(Rt. Rev. J. B. Funsten, D. D., Bishop.)

Bishop Funsten, who has been trying to eliminate the mortgage debts for construction and equipment on the institutions of Idaho, has announced that on January 1st he was able to report the entire mortgage on St. Luke's Hospital paid off and the mortgage on St. Margaret's School reduced to $8,000. When it is remembered that three years ago on St. Luke's Hospital, St. Margaret's School and the Fort Hall Indian Mission the debt was well nigh $60,000, and that now it is reduced to a balance of $8,000, it is easy to find abundant cause for thankfulness, because it has been a period when securing funds was exceedingly difficult.

It is the Bishop of Idaho's purpose from henceforth as far as the institutions under his direction are concerned, to incur no mortgages, though it was wise heretofore in getting a working equipment to do so. Having such an equipment he feels that the growth should be natural hereafter and not by artificial stimulation which was necessary in the earlier stages of the work. Though the property of Idaho has grown from $75,000 to $500,000, the debt is less than it has been at any time during the last twenty-five years. The property, however, is not of a speculative kind, but is used for spiritual purposes and consists in buildings devoted to bringing men in touch with the great truths of Christianity. This is evidenced by the fact that our communicants have increased four-fold. Our offerings for self-support seven-fold. Our Missionary contributions nearly twenty-fold and our influence in the community is strong and growing, and doors of entrance and spiritual opportunity open to us on many sides far beyond our power to make use of them.

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Literature of the Day

The Bailey Twins and the Rest of the Family. Mrs. Anna C. Chamberlain. Boston. Lothrop, Lee, Shepard & Co. Price $1.10 prepaid.

The "Bailey Twins" are rather a tiresome pair of youngsters, with nothing particularly humorous about them to atone for their very persistent efforts to achieve their own much desired ends. But the family life of which they are a part is brightly told, with here and there a touch of quiet humor, and is very attractive. Children will probably delight in it and it is a very good book for the Sunday School Library.

Daily Services For Schools and Colleges. Rev. H. Pakenham-Walsch, D. D. Longmans, Green & Co., New York. 75 cents.

This Manual is intended for use in both boys' and girls' schools. The prayers have the merits of shortness and of a simple directness that avoids the florid ineptitude of so many modern prayers. It is one of the miracles of time that no modern can cast words into the mould of Cranmer's rhythm or his co-workers, for the prayers of these days are as far removed from the stately grace and arresting force of the Collects as "In Memoriam," for instance, is from the inanities of a Poet Laureate.

The Golden Goblet, Etc. T. Stocking. Pilgrim Press, Boston.

Fairy stories, certainly, but with the brand of modernity. The children will, we fancy, be well content with most of them. The names are rather too obviously the conveyances of pointed morals. The illustrations are quaint and well done.

Illustrations For Teaching the Catechism. For scholars of 9 to 11. G. A. Dix and H. A. Lester. Longman's. 50 cents net.

This appears rather an elaborate business to one unaccustomed to the ingenuity of blackboards, but doubtless it will be plain enough and useful to the expert. The names are those of great authorities on all that relates to Sunday Schools.

Neighbours. Life Stories of the Other Half. Jacob A. Riis. MacMillan. $1.25.

The author distinctly had the faculty of investing the life stories of the poor and the submerged with an interest more real and vivid than any sensational novel monger ever came within hailing distance of. Everyone who reads has in mind "How the Other Half Lives," and will be glad to have this book of a like nature, the last work the author did. It has all the charm of his manly simpleness, vivified by his intense sympathy for and earnest desire to lessen suffering and lighten the grinding misery of the poor, whom in very truth he loved and regarded as brethren.

Vital Elements of Preaching. A. S. Hoyt. MacMillans. $1.50 net.

One wonders whether the consciousness that a subject is exhausted, so worked out to completeness as to admit of nothing new being said on any side of it, will ever dawn on the mind of an author full of a theme and burningly anxious to deliver his burdened soul. Not until the long-deferred Millenium, anyhow. Until then everyone seized with the lust for book making will go on adding to the burden of books, sure that their own contribution to the pile will be notable and of great benefit to whatever class of people it may be specially designed for. We do not say this in disparagement of Professor Hoyt's book by any means, but the vision of a long array of Homilies on Preaching rose upon us and led to above remarks. But Dr. Hoyt does not go into any definite specifics for sermon making as used to be the fashion, but is rather occupied with what is really the most vital thing, how to get hold of men and women and raise them out of themselves to the vigor of a life that does not admit of self-complacency. It is written with a good deal of force and does not drag in the least.

A Sower Went Forth. Sermons by Rev. T. W. J. Lund. Longmans, Green & Co., New York. $1.60 net.

This book was noticed in these columns only last February and there is nothing to add of any consequence to what we said then, that "the book is full of things worth remembering." One may add that there is a genial sermon on letter writing, with very wholesome advice; another on the Poor Rich whom nearly every one envies but few have the grace to pity—"soulless, heartless as so many are, missing the very soul of existence"; and again—it cannot be said too often—the sermon on "The Second Mrs. Tanqueray" ought to be republished and scattered broadcast throughout the land, for it deals with those things which are eating out the very heart of family life.

Social Christianity in the Orient. J. C. Clough. MacMillans. $1.50 net.

Two or three chapters of hard pioneer life in America. The rest, Mission life in the Indian Presidencies, and a fair statement of the manifold hard problems always to be solved in the contact of Christianity with such complicated conditions as India offers. The work will interest the many who wish to know more about the methods of the men who are making such heroic efforts to bring the heathen to a better mind.

Growth. H. C. King. 25c.
Let Not Your Heart Be Troubled. Galkins. 25c.

Two Envelope Books from the Pilgrim Press, Boston. Both worth reading.

A Schoolmaster's Apology. C. A. Alington. Longmans, Green & Co., New York. $1.20 net.

The author is Headmaster of Shrewsbury School, now one of the best of the old Foundations, and was some time Fellow at All Souls' College, Oxford, so that he knows whereof he speaks and certainly he also knows how to speak so that what he says may be listened to and marked. While it is a good book for all who have to teach boys, there are bits of literary criticism here and there which are, many of them, truly delightful, as for instance this on Milton: "He more than anyone else is responsible for a conception of the Deity which has done more harm to English religious life than can easily be estimated." That is true up to the hilt and so also that he is responsible for the "doctrine of special creation from which we are only now slowly recovering." Mr. Alington might also have mentioned further, the mischief of the material descriptions of heaven and hell, the wearisome speechifying angels and the deliciously absurd literalism of the war in heaven in the Sixth Book. Anyone will find Mr. Alington interesting. Teachers will surely discover that he may be read also for great profit.

The Colours of the King—Red, White and Blue. The Rev. E. F. Holmes, B. D., Archdeacon of London. Longmans, Green & Co., New York. 40 cents.

Four sermons in St. Paul's Cathedral, London, on the Sunday afternoons after the declaration of war, by a preacher who is eagerly heard and who has the gift of saying pointed things and wise ones. The title is rather a fanciful one, but the substance of the book redeems it from eccentricity.

Lessons on the Ten Commandments. Rev. W. H. Campbell. Longmans, Green & Co. 75 cents.

This is a rather elaborate book for advanced classes, and in the hands of a thoroughly capable teacher the lessons ought to be very effective. The author is evidently well up in the subject, for the lessons are admirable and ought to take root and bring forth much good fruit.

A Little Book for Every Day. E. M. Sheldon. Pilgrim Press. 50 cents.

Another of the multitudinous quotation books for daily use, only this time limited to a month. The best things are the texts. The prose and poetry are about on a level, for neither make any way uphill.

Josephine in War Time. Elizabeth Cumings. Pilgrim Press, Boston. $1.25.

Not THIS war time, for even with the celerity of up-to-date novelists, and their methods of utilizing passing conditions, it would be hardly possible to build up a story so quickly. But "Josephine" is a good story for children, and, apart from the war atmosphere, they will be pretty sure to care for it.

"A Man Mine Equal" also comes from the Pilgrim Press, in the Envelope Series, a very short story with a moral.

From the Church Literature Press, New York, "What Every Warden and Vestryman Should Know," by Rev. H. Anstice, D. D. He is the Secretary of the House of Deputies, General Convention, and therefore ought to know. It is only thirty-five cents, and the investment might speed business and in some cases save friction.

The Drift Towards Religion. A. W. Palmer. Pilgrim Press. $1.00.

The well-known Congregational minister of Oakland is the author of these sermons, and remarkably good sermons they are, very downright, but not jarring, for the preacher has the art of words and knows how to bend them into shape for putting things both with force and felicity. There is a remarkably good chapter on the Bible, full of much that needs to be both heard and digested. And this on the everlasting problem of the union of Churches neatly punctures a prevailing delusion, and is well worth weighing by those who fancy that "getting together" is a specific for our "Unhappy divisions":

"How shall effective Church Unity come? First of all, not by absorption. We shall not all become Episcopalians or Baptists, or even Congregationalists. That is the ideal of Christian unity denominations sometimes seem to hold—we are all to accept their standards. They

take the attitude of the tiger in the jungle:

'There was a young lady of Niger,
Who went for a ride on a tiger;
They returned from the ride, with the lady inside,
And a smile on the face of the tiger.'

But Church unity is not coming that way! Then there are others who seem to think that Church unity may be achieved by what may be called the method of the least common denominator. The Episcopalian shall give up his prayer book, the Baptist his immersion, the Methodist his presiding elder, and, at last, we shall get down to the elements common to all denominations. But these denominational peculiarities are largely temperamental and have certain real values. Abolish them and they would begin to grow up again next week." (Page 112.)

A Sower Went Forth. Sermons by T. W. M. Lund, M. A. Second Series. Longmans, Green & Co. $1.60 net.

Some months ago the First Series was noted in these columns and their very unusual and abnormal characteristics remarked upon. The contents of this volume have been selected by his widow, and they are even more unique and more interesting and forcible than the first. Yes, they are very distinctly interesting. This may not be abnormal, possibly, yet it has to be conceded that "interesting" is not always perfectly veracious when applied to sermons. These are full of wisdom, of things that go home, of a quiet persuasiveness as of a near friend, consumedly anxious for one's well doing. The title of the first is the "Resurrection Dynamic." At first sight this last word has a rather affected sound, but there is no vestige of that in the sermon. This very touching note is appended: "Always arresting attention by his simple earnestness and directness of appeal, he preached this sermon with such deep feeling that one of his daughters said to a friend at the close: 'They might be his last words to us.' They were." There is not the least trace of an effort to say startling things or to put them in a very arresting setting, but one's attention is held even by the cold print. And when the living voice added its point, one can well imagine the eagerness of listening. One cannot go into further detail and ought not to single out anything in particular where all is so uniformly good. But there is a sermon on the Oberammergau Passion Play which is about the best of the many things on that subject one has read. In it is this, and one cannot refrain from quoting, because of its wise and needed teaching:

"Then I want us to feel that it asks (i. e., Christ's service emphasized by His Cross and Passion) no more of us than the daily experience offers, no going out of our way to find discipline and opportunity, but just the service that lies 'twixt birth and death. Be a man and do a man's work. Live, act, serve and love as your soul in its best moments prompts and in all this you will find enough room for the Spirit, which will ennoble and sanctify the simplest deeds and perhaps bring you to a cross of sorts if such be your destiny. Never shun the cross if it meet you in the path of honor or humanity, but never court one, for its nails are sharp, its wood is hard, and our promise of strength for the day is for a day of God's making and not of our own foolish bravado." H. H.

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